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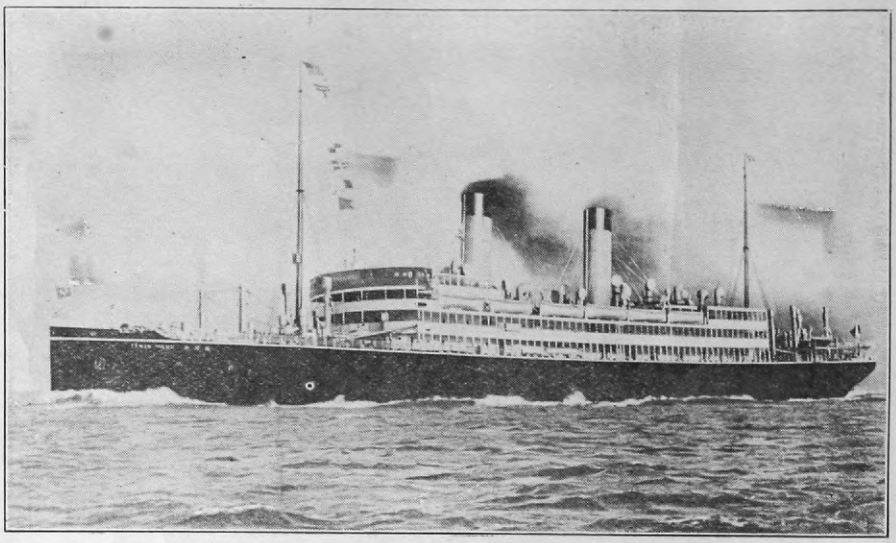

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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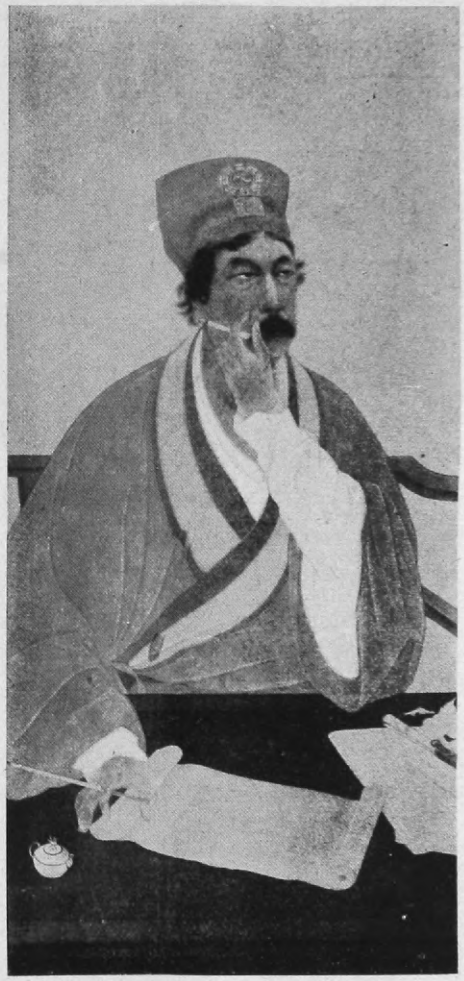

The Late Mr. Okakura, by
Kanzan Shinomura

"Night," by Taikan Yokoyama

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An early Summer day, by Gyoshu Hayami

"Ox fighting in Echigo," by Ryushi Kawabata

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THE JAPAN MAGAZINE
VOLUME THIRTEEN AUG. 1922 NUMBER THREE

COMPARATIVE ORIENTAL PHILOSOPHY

A. NEVILL J. WHYMANT, PH. D., LITT. D., PROFESSOR IN THE UNIVERSITY OF HÔSEI, TÔKYÔ.

AUTHORS NOTE.—This series is in substance my course of lectures on Oriental Philosophy in Hōsei University and it is hoped that it will be of assistance not only to the students of that course but also to a larger public desirous of becoming acquainted with the thought of old Asia. The object kept constantly in view is a *comparative study* showing the similarities and differences existing between the various schools as well as between the thought-systems of different nations of antiquity. Ancient Egypt contributes its quota as also the Greek, Roman and Arabic Philosophers while India is constantly brought into the comparison as being a sort of stepping stone between the further and nearer East. Nor is it merely that this examination hopes to stabilise our knowledge of previously somewhat uncertain fields but it is desired also to show that these age-old beliefs may serve as a modern standard of life and thought. The dictum "there is nothing new under the sun" receives startling confirmation when we realise that we have relativity in Rōshi (老子) and auto-suggestion in Resshi (列子) socialism in Baku-shi (墨子) and so on, and it may help us to get a clearer and healthier view of our present-day difficulties and puzzles to know that the ancients had just these same stirrings and problems and to see how the philosophers of old dealt with them. China is taken as the starting point since all evidence seems to show that the earliest of the world's thinkers took their rise from that country. Starting with Rōshi and the Dō-toku-kyō (老子 道德經) we find references to ancient philosophers although no works are extant. Indeed when we consider the tragedies of Chinese history where letters have almost suffered extinction under four different emperors the wonder is that so much has survived. It is intended first of all to take under consideration the school of Tao or Dō 道 then the school of Confucius, K'ung Fu-tzu or Kōshi 孔夫子 and afterwards the heterodox philosophers.

INTRODUCTION.

The greatest problem for all nations of any time, past, present or future, has been and is the removal of misunderstanding. Not only personal and local barriers have to be broken down but national and imperial fences must be laid aside to permit the inflow of sympathy and understanding. History gives us many examples of tragic blunders committed through mere lack of matual comprehension between two parties or two nations.

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Nor must it be supposed that the removal of such barriers as are mentioned above means the stamping out of nationalism or the spirit of patriotism. On the contrary he loves and serves his country best who helps the outside world to get a clearer view, a more correct estimation of the mind, feeling and thought of his homeland :—he who goes forth in body or in mind, by personal visitation or by talented pen to speak what he knows of his own land and bring back with him knowledge deep and profound of another. And just as history can show us many mistakes she can also show us many good precedents. Where is the nation in the world that has not at some period of its history been both teacher and pupil? The first teachers of the primitive British were the Phoenicians and the Romans, later the Greeks contributed their quota in the world of philosophy letters and art. And to this day the Latin and Greek tongues are taught in the schools and universities of England as "classics," Greece and Rome in their turn had been taught by ancient Egypt which had been a pupil at the feet of Persia and China. China is the schoolmaster of the world so far as historical records reach. Japan having learnt at the hands of China has taught others arts they did not know and has profited to the extent that she has perhaps the greatest intellectual hunger in the world. Japan is now known among all nations as the most receptive of education, the most eager pupil. In short all nations have from century to century learned their lessons of their wiser and older neighbours and then turned the tables and blossomed forth as instructors in the school in which they learned.

This being so, it seems an obvious step to the elimination of our difficulties to examine the thought of nations far removed from us geographically that we may follow their actions with sympathetic knowledge rather than ignorant suspicion. The study of a foreign language is good only in proportion to the power of understanding we get from it and many, alas, stop ere reaching that point. But such has been the scholarship in recent decades that now most of the world's great thinkers have appeared in the native dress of of many countries alien to their own. If we can therefore compare our thought, our system of philosophy, with that of other races may we not find a common basis for unity of action that will prove more lasting than any diplomatic or commercial treaties? It is not a new idea to find philosophy in the rôle of a peacemaker: but the thinkers who first evolved such an idea have been long dead and their words have lost the power to draw by being hidden under the dust of ages. If we can find a thought common to ancient Egypt and old China, a thought worked out independently by each race for itself may we not see therein a chance for the unity of nations such as may be more useful the longer it serves? In studying various literatures of the world I have been struck by the many and strong resemblances between the thought systems and ideas of widely sundered races. An Ainu legend from the north of Japan corresponds almost word for word with a story from a tribe in Central Africa. A story of very early England is almost exactly repeated by a Chinese writer who lived at a period about 70 years later at the other side of the world. And what can be said of the story of Urashima in Japan and the European story Rip van Winkle? One could go

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on multiplying instances of such cases almost indefinitely, showing that when the world was a very small place indeed to each separate nation, the human mind travelled along closely allied lines. It is with the desire to help to bring about a similar result that these notes on comparative Oriental philosophy are written.

Strange and interesting as these strong similarities are, it is with the marvellous concidences of high abstract thought that we are now to deal. Marvellous indeed is the correct word for in this survey we hope to take into consideration moral systems expressed in languages where even paucity of abstract terms was not enough to stem the tide of lofty thought. Let us then address ourselves to our subject with a determination to obtain that wider view which makes all men not merely tolerant of each others opinions but brothers engaged, in different ways notwithstanding, on the same quest—the search for truth.

(To be continued.)

In summer time
When you cross a hill,
Caze at the vale
The lilies bright
Your eyes delight.

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THE BIJUTSU-IN'S FINE ART EXHIBITION

By F. YAMASAKI

THE Bijutsu-in is a powerful body in Japan's fine art world, as it is formed by many noted partists. It was founded 25 years ago by K. Okakura who was once invited to the Boston Museum, and Gaho Hashimoto and his pupils. It is headed by Kanzan Shimomura and Taikan Yokoyama, who were once jurors of the Mombusho (Education Department) Fine Art Exhibition, but separated from it and joined this fine art society as they were at variance in principle with other men in the government organization.

The latest exhibition was the 9th of the Bijutsu-in. Fine art exhibitions are a characteristic feature of the autumn season in Uyeno, and the first of them is the Bijutsu-in's.

Among the principal exhibits, "Yagi-bushi" by Y. Ibaraki represents popular dancing and music so fashionable lately in Tokyo. It presents a company of "yagi-bushi" singers and dancers giving an evening performance in a village street, surrounded by many villagers. The men and women nearly merge with the dusk, and the performers are partly distinct by lamp light from a house. It is not a realistic sketch, but is simply an elaborate work trying to catch a special fancy. The villagers watching the girl dancers comically manifest their excitement. The picture is not, however, profound in substance, and is worthy of a glance only because of the artist's talent in painting.

"Plum Trees" by Tomei Wada depicts the trunks and branches of the trees by colouring and not by lines. It contrasts the light crimson young leaves and green plums. It is undoubtedly a realistic attempt but the effect is not quite satisfactory, as the artist still lacks ability. He is a new man produced by the Bijutsu-in school this year as is Mr. Ibaraki before mentioned.

"Four Mosses" by Usen Ogawa are drawn in the manner of the Nanga school—perhaps from a hint taken from his life on the mossy land near Kasumiga-ura. He is apparently trying to give in the picture his familiarity with nature by drawing nature transcending the actuality and by an abbreviation in the painting. The picture is high in spirit and reflects the high character of the painter. It is unsatisfactory to note, however, that he has been the same in treatment and subject for years past, perhaps because of little change in position and his observation of nature. It is to be desired that he delve more deeply in nature with his pure character, which is loved by others.

Kanzan Shimomura exhibits "Tenshin Sensei" and "Shuntoku-maru," the former of which is a likeness of the late K. Okakura, one of the founders of the Bijutsu-in. The picture represents Mr.

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A noble lady of prehistoric Japan —Konohana Sakuya Hime-a wood carvrng, by Chozan Sato

Karura-O, a Buddhist deity of India, by Busan Kimura

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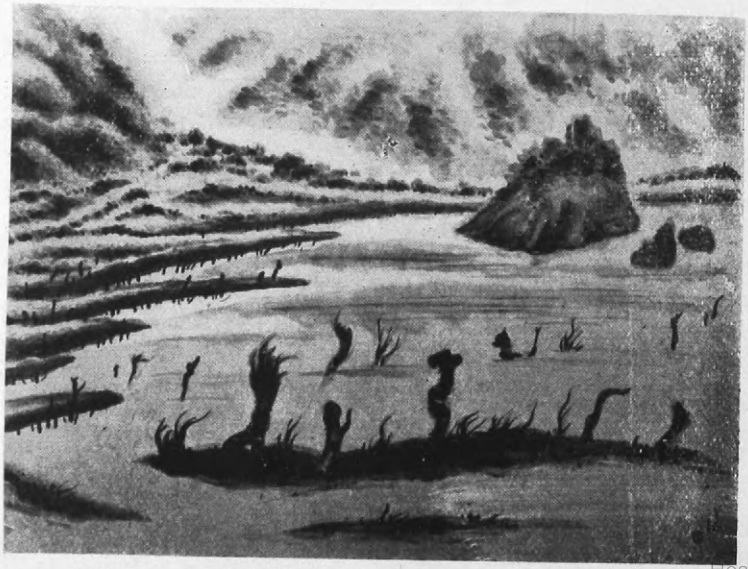
"The Skipping Rope,"
by Senjin Satokura

"The Cape," by Keisen Tomita



A Swamp, dy Usen Ogawa

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Okakura sitting at desk, clad in a Chinese Taoist robe with a cigarette in one hand and twirling his moustache with the other hand as he did habitually in his life time. It depicts softly and skilfully the countenance of Tenshin with dignity and spiritedness, which does credit to the painter for his skill. There is some stiffness, which is the drawback of Japanese pictures with light and colour, which are not so suitable for portrait painting as are foreign style pictures.

"Shuntoku-maru," is much better. Shuntoku-maru is the hero of "Yoroboshi," an "utai" sung in the Ashikaga period. It relates the story that Shuntoku-maru was turned out of his home by his father who believed in slander against him. Having become blind, he wandered about and at last met his father at the Tenno-ji temple. The blind man hobbling along, leaning on a stick, amid the fallen leaves of the temple ground is dipicted by a method of light painting called "hakubyo." His expression and slender hands and feet are rendered simply but strongly. The picture shows the most proficient classic art, and is a master-piece in depth, although it is not quite agreeable in line nor fresh in taste.

"Yo" (Night) by Taikan Yokoyama is nothing but an illustration of his expert treatment of his art. The picture gives a luxuriant bamboo-grove with the moon shining brightly through it, an owl sitting just before the moon. It is too trite, and moreover, there is nothing new in artistic idea. Yokohama is rightly criticised for neglecting to study.

"Ni-shojo" (Two Girls) by Yukihiko Yasuda represents two little girls playing at "ayatori" (cat's-cradle), and is characteristically serious. The girls' hair and "obi" are rendered skilfully. The picture does not convey a strong impression at first sight, and proves a laborious work when looked at closely. The girls' faces, hands, feet and postures are not realistic. One fails to see what idea the painter intends to convey.

"Tsunozuki-no-maki" by Ryushi Kawabata is a slender picture showing bull-fighting in Echigo Province. It is a theme that can be presented best on Japanese paper and by Japanese colours in a comparatively technical way. Gold paint, ultramarine and dark-brown, best among Japanese colours for giving tone to Japanese natural features, are used freely. The rather disproportionately big bulls are interesting as characteristic of the impressionist school. The mountains are superfluous and represent no local colour of Echigo Province.

"Kotei-Rikka" by Gyoshu Hayamai presents a modernization of the treatment of the Nanga and Tosa schools, the scene being a wealthy farmer's yard in the summer. It expresses satisfactorily the atmosphere of a farm house and the early early summer colour of trees and plants in the field. It is regrettable that too much care and minuteness have reduced the scale so as to make the picture lacking in taste.

The question of now such scientific phenomena as lighting, perspective and the air of foreign painting can be adapted to Japanese painting without injuring its characteristic features will have to be solved by the future efforts of such artists as Mr. Hayami.

"Gyoka" (Fishing Fires) and "Misaki" (a Cape) by Keisen Tomita are efforts to display the merits of the Nanga, or southern school. The pictures are however, regrettably complicated and

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common, and devoid of spirit and interest owing to too much inclination to sketching.

"Hakone-yama" by Keison Nakada is a sketch of Hakone in summer. "Kaya" (a reed-grass) grows in profusion in it. The smooth covering of soft grasses is indeed a good foreground for the mountains, but the latter are indistinct in the distance. The painter has failed to show the greatness of nature in his over-devotion to the exact drawing of the grass.

"Bangoya" (Watchman's Shed) and "Kakashi" (Scarecrow) by Koichiro Kondo are pictures of fields. Having at first studied the foreign style, he has succeeded in producing a good impression of space, the sky background being well rendered, beyond imitation by painters of the purely Japanese style. There is however nothing further praiseworthy in the pictures. It is even to be feared that the painter may be confusing the high humour and refinement of Oriental pictures with vulgar comicality. He should not observe nature in the light of cartoons, in the drawing of which he is proud.

"Boshi-no-Suzume" (Mother and Infant Sparrows) by Seiki Komoda was perhaps inspired by his seeing a mother sparrow feeding her children. The mother sparrow indeed shows motherly affection but the little sparrows give no impression of childish birds. The picture lacks charm.

Hakoneyama, By Keison Ushida.

"Sondo-Sandai" (Village Boys) by Chiyuki Satokura still betrays lack of skil in composition and colouring, although the village boys give the sentiment of rural children.

"Beni Yoso-ôi" by Chimaki Obayashi discloses a beauty dressing before her mirror on which is a lighted candle. How beautiful is the furniture lighten by the candle and how fine the woman with her fresh look and glossy skin! The picture gives no impression of modern painting, however.

"Rakudo" (Paradise) by Kanpo Arai

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is a Buddhistic theme in India. There are numerous high mountains standing against the sky. It is a big picture. The composition is bold and painting

Beni-Yoso-oi, By Chimaki Obayashi.

unrestrained, but it lacks taste. Nor is there the atmosphere of a tropical land.

"Momo" (Peaches) and "Zakuro" (Pomegranites) by Nanpu Katayama are after the foreign style. The chilly sentiment is of little charm. It may be a trial as to how plants can be represented in Japanese painting.

"Kunsei-no-Sake-to-Nishin" (Smoked Salmon and Herrings) by Shudo Hashimoto is an attempt to sketch still life by Japanese painting in a thoroughly intellectual way. It is successful.

"Karora-o" by Busan Kimura is a picture of the Fire King of Buddha painted according to the Buddhist books. The painter has adhered to the purely Japanese manner of painting and have not shown any modern taste in his work. The picture is as stale in idea as his paintings of a decade ago, although the flames suggest special efforts. He is an artist who had a new idea a decade ago. From this comparison we can see how Japanese painting has undergone changes in the past ten years.

"Shisaku" by Chikame Ogawa are sketches of spring fields. Having studied foreign painting his sketching colouring are good. All the pictures are impressive of the cheerfulness of spring, which must have been the painter's object. They are not quite free from the criticism that they have rather too much humour, which characterises works by the Bijutsu-in school.

"Tsubo-Mitthu" (Three Pots) by Koka Yamamura are still life pictures of flowers potted. The blossoms look like artificial flowers.

When the Nippon Bijutsuin school separated from the Mombusho's Academy its people were strenuous in the inclination to proceed in new directions, and seemed unable to keep pace with the Bunten (Mombusho Academy people.)

The Bunten, afterwards re-named Teiten, appointed its rising artists as members of the hanging committee, to improve its exhibits, and some of its artists were of a type as if they had been trained in the Inten (the Nippon Bijutsu-in school). On the other hand, the Inten artists grew gradully less strenuous until we find few who are progressive among them in the present exhibition.

Painters of to-day are criticised by some people as being too professional

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and lacking the true attitude of artists. We have to let such criticism pass.

In sculpture the best is a bust of Yone Noguchi, the poet, by a sculptor who is an Italian resident of Tokyo. Unlike the usual foreign work, it gives no impression of roughness, and has the antique elegance of a "no" mask. The portrait is a masterpiece of beauty. The sculptor perhaps shows impressions from Greek sculpture. The poet's meditative side and the expression of sorrowful emotion are strongly presented.

"Konohana-Sakuya-Hime" by Chozan Sato is an attempt to present a representative girl of mythical Japan in wood carving. The image has been adapted from Buddhist figures of an early period in the Suiko reign but shows elaborate efforts to make a Japanese goddess quite unlike a Buddhistic image. It regrettably lacks in spirit and force.

"Sumo" (Wrestlers) by Tsuruzo Ishii is a small but complete work. The work is expressive of light humour, the poses being presented with sufficient simplicity.

"Haru" (Spring) and "Yokusen" (Bathing) by Koyu Fujii are after Rodan but lack consistency, though the poses and other details are very carefully rendered.

The Nikakai's Exhibition, held immediately after the just criticised Inten, contained many foreign style paintings of a new tendency.

Among representative pictures, we note "Isu-ni-yoreru-onna" (a woman leaning on a chair) by S. Yasui, a plain oil painting like a Japanese style picture, and works by. Hakutei Ishii and one by Seifu Tsuda. There were, however, not a few pictures suggesting the painters' weak minds wishing to compromise with the general Japanese power of discrimination contrary to the strong determination to fight against it when they separated from the Bunten. They would be well advised to go forward boldly without merely imitating foreign masters.

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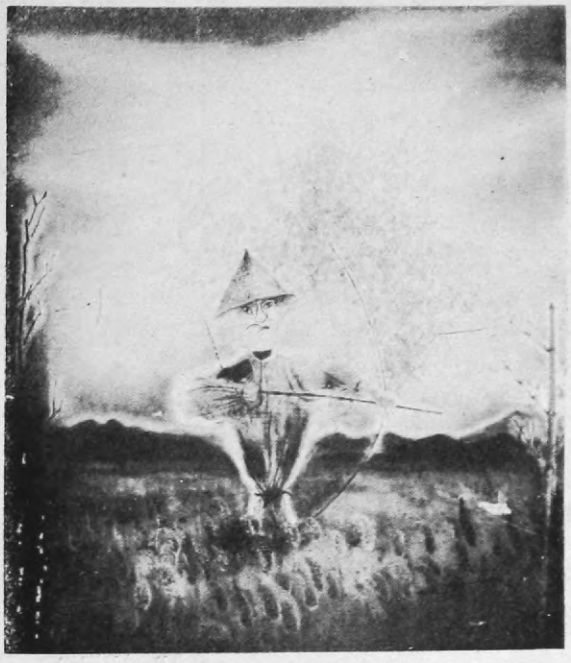
"Shuntokumaru," a famous character in a Japanese play, by Kanzan Shimomura



"The Scarecrow," by Koichiro Kondo

A spring, By Chikame Ogaua

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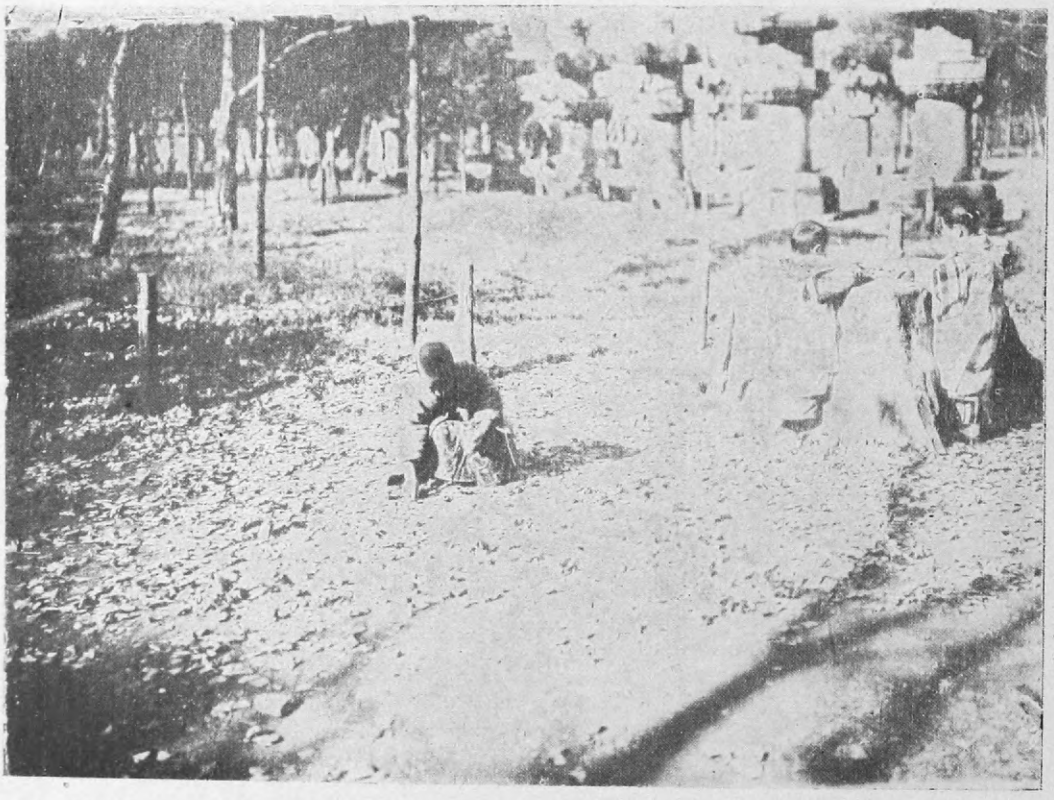
An Autumn Pyre



An Autumn

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THE PULP INDUSTRY OF JAPAN

THE pulp industry in Japan made rapid development during the war, when trade was generally very active. Before it, the industry had been very slow in development, due to the Japanese product being unable to compete with the imported goods both in quality and price.

The outbreak of the European War in 1914 occasioned the suspension of importation of the North European goods, resulting in a heavy appreciation in prices. Moreover, the Japanese paper industry manifested great activity, with brisk export orders to execute in addition to greatly increased domestic needs.

These things encouraged the extension of the Japanese pulp industry so much that in 1916, the output of pulp in Japan amounted to 54,947 tons as against 25,077 tons in 1913 when 80 or 90 per cent. of the total demand was met by foreign goods. Besides, 57,720 tons were imported during 1916 when the goods imported reached the greatest figure in the past. In 1920, the domestic production amounted to 142,212 tons, and the foreign goods imported came to 46,696 tons.

The following table shows the output of pulp in Japan and its importation since 1914:—

Year.	Output in Japan. Tons.	Importation. Tons.
1914. . .	30,032	45,342
1915. . .	37,661	53,686
1916. . .	54,947	57,720
1917. . .	79,533	14,334
1918. . .	97,266	28,769
1919. . .	120,984	40,581
1920. . .	142,212	46,696
1921. . .	133,119	38,402

The principal reason for the decrease in domestic production during 1921 was the Japanese paper mills' curtailment of operations, and the loss of the Karafuto Industrial Co.'s pulp works by fire.

To-day, the Japanese pulp mills are capable of producing over 180,000 tons, large enough to make the use of foreign pulp hardly necessary. Practically, however, the latter has been brought in fairly largely chiefly for the reason that the price in Japan has always been higher than that ruling abroad.

In 1919, the amount imported suddenly grew to over 40,000 tons, as the safety of voyages ensured by the signing of the Armistice encouraged the importation of North European goods. The figure overreached the pre-war amount, in 1920.

During the first half of 1922, imports amount to 41,695 tons, and if this tendency is kept up for the second half the total imported for the whole year will be unprecedentedly great. In consequence, the pulp market is now oversupplied. Canadian pulp is menacing the market for Japanese pulp most strongly.

Before the war, Swedish pulp headed the list of foreign pulp imported into Japan, followed by German and Norwegian pulp. Canadian pulp then held fourth position. During the war, the Canadian goods were very actively sup-

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plied, taking advantage of the cessation of supply of European goods; and during 1921, they took up 50 per cent. of the total imported.

This year, the Swedish goods have recovered the leading position, which is attributable to the fact that in last autumn a very large amount was purchased forward taking advantage of the decline in exchange in Europe and these goods arrived during the first half of this year. In the meantime, the amount of Canadian pulp imported did not fall off. Later, it became unprofitable to import European goods, with the improvement in exchange, while the importation of Canadian pulp has been invariably large at a price somewhat lower than that for Japanese products. The Canadian manufacturers are believed to be very anxious to keep their hold on the Japanese market even at a loss.

At present, the pulp market in Japan is flat, with the oversupply on hand.

Yuzuku ln

Usuki tombo no

Ha-kage kana!

O, the filmy shadow of the dragon fly's wings in the light of sunset!

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RYOKAN, THE PRIEST

By F. YAMASAKI

RYOKAN was a Buddhist priest, who died poor and unnoticed in a corner of Echigo Province in the last period of the Tokugawa regime. He did no noteworthy social work, and he was known somewhat in the above province only on account of his calligraphy and Japanese odes. A few years ago, however, his life suddenly began to be studied by the public, and he is now an object of veneration by many young men of the new age. What is the reason? He perhaps possessed something in his character that meets the demand of youth of the present day.

There was in Idzumizaki, a small port always threatened by the high waves of the Sea of Japan, a man called Yamamoto, who belonged to an old family and was hereditarily the "nanushi" (town chief) and the Shinto priest of the local shrine. In the Temmei era, the house of Yamamoto was in danger of becoming extinct when Hideko, the eldest daughter of Shobei Yamamoto, of Aikawa in the Island of Sado, was adopted into it, and she married Samon Araki who was also adopted into the family, in the fourth year of Horeki (1754).

Three years afterwards, a boy was born to the couple, and this boy became Ryokan, the priest.

Samon, the father of Ryokan, was interested in literature and composed Japanese odes. He was hot-headed and could not be satisfied with the life of a town chief, seeing the maladministration of the Tokugawa Government and the extreme corruption of its officials.

In the third year of Kansei (1791), when he was 56 years old, he left his native place and went to Kyoto, making himself a loyalist. He was associated with other loyalists and attacked the Tokugawa Government for its misrule, until he was so persecuted by the Government officials that it was reported he threw himself into the Katsura River. It is said that he actually concealed himself on Koya Mountain and died there.

Ryokan, his son, succeeded to his father's estate and position, but soon afterwards, he was succeeded by his younger brother, Yoshiyuki, he himself becoming a Buddhist priest.

His action in suddenly giving up the most honorable local position of town chief caused different conjectures.

One was that he could not fill the position satisfactorily on account of his stupidity. Another was that while he was town chief, he had to be present at the execution of criminals and he was too greatly affected by the sights enacted. Still another was that he had to stand between the "daikan" (the Government deputy) and fishermen in disputes and being very honest he told all he heard from the "daikan" to the fishermen and all he heard from the fishermen to the "daikan." This made both parties only more indignant and aggravated the situation, until he was made the object of attack by both sides. He found himself

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too honest to lead a worldly life, and became a priest.

Perhaps, he had some secret reason other than these conjectures. He could not correct social corruption as he wished, and attempted to reform the world spiritually and fundamentally, by becoming a priest.

He served as an acolyte in the Kosho Temple in the neighbourhood of his town. He devoted himself to religious austerities and mental training, while he worked hard for his master, the priest. Five years later, he met, in the temple, Abbot Kokusen of the Entsu Temple, of Tamashima in the province of Bittchu. Ryokan was so struck by his virtues that he at once became his pupil and accompanied him to his temple. There he remained for about 7 years, when he came back to his native place on account of his mother's death. Soon afterwards, he returned to the temple.

Five years later, he left the temple and travelled on foot in the Chugoku and Kyushu Districts. Finally he visited Nagasaki with the vain desire to go to China. After his travels, he was again in Tamashima, six years afterwards, his father died, which compelled him to again come back to his native place. This time he ascended Koya Mountain and reached his native place via Ise and Kyoto. This was in the eleventh year of Kan-ei (1799), when he was 44 years of age. He had made himself a priest of exemplary and harmonious character, fully cultured from are ligious point of view.

When in Tamashima he was always clad like a beggar priest and played with the nurse-maids and children at hand-ball or singing songs. On one occasion he was taken, by mistake, for a thief who broke into a village, for his beggar-like style aroused the villagers' suspicion. He was examined by the village officials, but replied nothing to their questions. He was found guilty and was about to be punished, at which he smiled and assumed an indifferent attitude. One of the villagers doubted if he was not Ryokan, the famous priest of the Entsu Temple, and inquired if he was so. He replied in the affirmative. The astonished villagers loosened the rope that bound him. Questioned why he had not defended himself, he replied that when one is once suspected, it is useless to plead, and he will sooner or later be found innocent, if he is truly honest.

From his last return to his native place, he did not remain in the town, but in places 4 or 5 "ri" away. In the first year of Bunka (1804), he built a hut on Mount Kukami where an old priest called Maugen-Ajari lived in retirement, in the Jokyo era. He took every day 5 "go" of rice. Ryokan was then at the age of 48.

He lived peacefully in the hut. When in want of food, he descended the mountain and went about begging for food and money. When he procured more than enough for one day he gave the surplus to the poor. Soon he had some rich supporters who gave him food, money and clothes, most of which he distributed among the poor, he himself leading the simplest primitive life of the Oriental "Zen" priest. He was not lonely, for he had many friends among the village men, whom he frequently visited and with whom he drank saké and played "go."

While he was alone, he lived in the hut without any furniture or property. He enjoyed loneliness and solitude, and he possessed a nature loving truly humanity and nature.

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Three things he liked most,—children, playing hand-ball and "ohajiki" (a toy of shells or earthen-ware pieces, which boys and girls flick in playing). This suggests how simple was his outlook on life.

He was not a religious man doing business nor a scholar nor a malcontent, but a man of true sincerity and with as much love as that of Buddha or Christ. This is well shown by anecdotes. He resembled, in part, Tolstoi and in other ways a socialist, in that he did not recognize personal property.

He on one occasion played hide and seek with some children. He hid and the children left him alone, to make fun of him. Unconscious of their intention, he remained in the hiding place for some hours, when a passer-by, who wondered at his position, called out his name. He told him not to speak so loud, as he would be found by the children.

At another time he was visited by a thief, in his hut. The thief found nothing to take away and last tried to unclothe him. The priest was conscious of it, but allowed the thief whom he pitied to take his clothes away.

His house and property in his native place were succeeded to by his nephew. As he heard later of the dissipation of his successor, he visited him to admonish him. He could not make up his mind to do so for three days. At last, he gave up his intention and was leaving the house. His straw-sandals were tied by his nephew, while he stared at the latter, though he said nothing. The nephew noticed tears running down his cheeks. This moved him so much that he turned over a new leaf.

A bamboo-shoot grew under the verandah of his first hut. He pitied it, and lest its growth should be retarded by the verandah, the priest made a hole in the floor to allow the bamboo to grow through it. He made holes in the "tatami" for other bamboo-shoots, which grew unconcernedly, compelling him at last to make holes in the roof.

A mischievous boatman in his native place on one occasion attempted to worry him. One day, the two went boating, when the vessel was over-turned purposely by the boatman. But it did not astonish or irritate the priest as he could only be drowned. After thus annoying him, the boatman rescued the priest who thanked the boatman as if he were in reality his rescuer.

Ryokan once while in a street in his native place, bent backward in astonishment upon hearing suddenly a loud voice from an auction place. Children familiar with him noticed it, and later as soon as they saw him, they used to utter a loud cry, and he would pretend astonishment and bend backward. When they repeated the shout, he bent back more and more until he was falling over backward. This pleased the children. On meeting an influential man of the town Ryokan wished him to ask the naughty children to stop annoying him by their mischief, as it was very difficult for him to bend backward on account of his age. The man smiled and replied that he had had better stop bending backward himself before asking the children to stop shouting. He did not consent, saying that he could not discontinue what he had done in the past.

A certain Buddhist priest speaking of himself magniloquently as a famous priest of the country, envied Ryokan for his high reputation, and suddenly attacked him, when the two met in a house. He was stopped by other men who hap-

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pened to be near. He tried to get free, but was at last sent out. In the meantime, Ryokan remained silent. Soon, it began to rain and Ryokan inquired if the priest had an umbrella.

Ryokan liked to dance, and once danced at a "bon-odori" festival, covering his head with a towel in womanlike style. A bystander who knew the dancer to be Ryokan spoke to himself aloud so as to be heard by Ryokan, "How skilful this girl is in dancing. I wonder who she is." Ryokan was much pleased and proudly told every one he met that he had been taken for a girl.

Ryokan saw a "kakemono" picture of an animal in the alcove of a house, at which he put up. He greatly liked the picture and always gazed at it during his stay there. One day, the housewife found him in the room in a peculiar attitude, apparently trying to imitate the animal. He asked her what he was doing, and she replied that he was imitating the animal in the "kakemouo." He said earnestly "You are quite right, Madam. Don't speak of this to your maids, for they will surely be afraid of me." (Not because of his madman-like behaviour but for fear of his being taken for a true animal.)

One in contact with him wrote of him as follows:—

"He did not preach in houses, in which he stayed, but he only helped in the kitchen work or sat in religious meditation before the Buddhist shrine or chatted on common topics. It is strange enough, however, that all families visited by him became harmonious and peaceful, there being no more family quarrels. This was practically entirely owing to his great moral influence."

He was skilful in handwriting and in composing odes. Hosai Kameda, a famous calligraphist of Yedo, having once visited him and seen his handwriting, was entranced by his art. The following illustrate his poetry:

"Ii kôto
Waga koshi kadomo
Haru-no-no ni
Sumire tsumi tsutsu
Toki wo heni keri"

"Ika naruga
kurushiki mono to
Tô naraba
Hito wo hedatsuru
Kokoro to kotayeyo"

"Kodomora to
Temari tsuki tsutsu
Kono sato ni
Asobu haru-hi wa
Kurezu tomo yoshi"

The first ode means that he had come to beg for food, but, forgetful of it, spent the time in gathering violets in a lovely spring field. The second means that what is most painful is the mind alienating men. The third declares that when praying at hand-ball with children, he wished the spring day never to grow dark.

He died at the age of 75 on January 6 in the second year of Tenpo (1831). From one point of view he was a poor defeated, useless hermit. Yet his name has lately become famous in Japan and an increased number are studying his life and loving his character. This is simply because his life was full of love, artless and unostentatious. What he studied and accomplished to save himself gave him the power to save others.

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CHOSEN UNDER JAPANESE RULE

PRAT 1

By Governor-General Baron Saito

THE Number of common schools has been increased to about double of that before the reform of the organic system of the government-general, and more schools are being established. The number of higher common schools has also been increased and several technical schools have been established. The authorities have extended the term of the common schools and opened post-graduate course in higher common school. In view of the rapid progress of the social status and the steady development of the national strength of Koreans, the authorities in the winter of 1920 appointed an extraordinary education investigation committee. A new education law for Chosen was promulgated in the spring of the present year, providing for the establishment of normal schools and a university in Chosen and the promotion of the standard of common, industrial and technical education in the peninsula, all of which are to be raised to the standard of the system that obtains in Japan Proper. It is the intention of the authorities to increase the educational facilities in Chosen under the newly adopted measures and give the Korean people the benefit of modern civilization under the best advantages.

All possible measures have been taken to accelerate and nurture a speedy industrial expansion of the country. Among other measures are those for the encouragement of forestation, irrigation and improvement of roads. Efforts have been made for the improvement and development of ths rice industry, which is the most important productive industry of Chosen. For the exploitation and development of the rich national resources various undertakings have been started, such as land improvement, exploitation of arable land and reclamation of waste land, better irrigation, forestation work, the establishment of forestry and fishery experimental stations, expansion of geological investigation institutes, abolition of the Chosen company act, and enforcement of tobacco monopoly system. The government-general has appointed an industrial investigation committee for the purpose of studying important lines of productive industry and formulating plans for their further development. Various lines of productive industry have attained remarkable development year after year, and the value of the output of various staple products which amounted to only a little over ¥270,000,000 at the time of the connexation has now reached ¥1,800,000,000. The volume of the trade of the peninsula has grown to ¥500,000,000, about eight times as much as the figure for the preannexation period.

Special importance has been attached to the construction and perfection of rail-

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way lines. The authorities think the construction of private railway lines is quite as necessary as state owned lines. The private railway sudsidy law promulgated in 1921 has afforded great facilities for the construction of private railways. The railways in Chosen are at present about double what they were at the time of the annexation. The total mileage of state owned lines is 1,165 miles. The private lines, with a mileage of 223 miles, makes the total approximately 1,400 miles. All the principal cities and towns are now connected by fine broad highways, a marked contrast to the wretched roads of former days. The first and second class roads built since the inauguration of the government-general total approximately 1,700 miles. Ports and harbors have been considerably improved and their utility immensely increased.

The government-general opened, soon after the beginning of its regime, a large hospital in Seoul. Later it opened many charity hospitals in the principal centers of different provinces throughout Chosen. Public physicians (Japanese doctors) were stationed at different points to afford medical relief to the inhabitants. Since 1920 the number of charity hospitals and public physicians has been increased and steps have been taken to improve the system of medical treatment for Koreans.

The present-governor general feels satisfied that he has rendered some service to Chosen since he succeeded his able predecessor. But he is by no means content with what he has done and is anxious to effect further improvement which will ensure the peace and prosperity of the country. It is his sincere wish and ideal to enact measures for accelerating the further development of culture and civilization, thus guaranteeing 20,000,000 subjects of the peninsular territory full enjoyment of the administration of the Imperial Government, on an equal footing with the Japanese at home. By harmonious co-operation of the two peoples, the authorities hope Japan will accomplish her mighty mission in the Orient.

PART II

By Dr. Rentaro Mizuno.

The administrative policy of Korea, as declared in the Imperial rescript on the annexation of Korea, is based on the principle of universal brotherhood, with the promotion of the welfare and happiness of its people and the assurance of everlasting peace in the Far East as its guiding spirit. During the past decade since the annexation of Korea, the officials charged with looking after administrative affairs have made assiduous efforts to contribute to the development of the territory and the advancement of the happiness of the Korean people, who were leading an unhappy and wretched national life under the Yi dynasty. These people were without perfect freedom and peace or assurance of the safety of their lives and property and were suffering from extortion and constant unrest and disquietitude. They had no chance to attain a higher degree of culture and civilization.

The land has assumed quite a new aspect and shows a marked contrast to the conditions under the old Imperial regime. The people have been liberated from subordination and obscurity and set free in the realm of light, freedom and happiness.

The reform in the organization of the Korean Government-General in August, 1919, was a measure necessitated by the altered situation in Korea.

The new administrative measures are

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based on the principle to nurture further advancement of culture and to make the Koreans attain a higher degree of and share in the benefit of modern civilization and to enable them to enjoy equal rights and privileges with Japanese subjects, in adherence to the august wish of the late illustrious sovereign, Emperor Meiji.

The principal features of the reforms are the removal of the distinction between Japanese and Koreans in treatment, the removal of official redtapism, the development of educational organs and the improvement of the educational system, the creation of many new arrangements in the line of industrial policy, the perfection of sanitary organs, the reform of police administration and the control of religious propaganda.

Painstaking efforts are being made for removing anything partaking of the nature of discriminatory treatment toward the Koreans in political, social, economic and other matters. The former different treatment provided for Japanese and Koreans in the service of the Government-General and other government and public offices has been abolished. The privileges given to Koreans for entrance to the government and public service has been considerably enlarged. Whipping, that undesirable form of penal punishment applied to Koreans only, has been discontinued. No difference exists in the way of treatment of Japanese and Koreans in connection with the control of speech and other administrative matters All formalities have been done away with in order to expedite the transaction of official business, and speed up its execution for the convenience of the general public.

Measures have been adopted to convene an occasional conference of prominent publicists in the provinces, or provincial councillors, for the purpose of hearing their views and opinions on subjects concerning local administration and other matters affecting the interests and welfare of their locality. A special office has been created for the purpose of inl specting conditions obtaining among locapeople and officials in charge of that office are dispatched to differeut provinces from time to time to observe the status of the inhabitants. Reform has been introduced in the organization of the Chusuin, or Central Council, an advisory organ to the Government-General. The reorganized council is composed of councillors, elected in different provinces, required to express their views and deliberate npon matters of important significance concerning local administration. The sphere of the committee on old customs and institutions has been enlarged in order for it to conduct thorough-going investigation into old customs and usages and culture for the purpose of preserving and adapting what is worth while applying to the present.

The Government-General decided to establish more Futsu Gokko (primary schools) and extend the term of study in primary schools to six years instead of four years. Measures have been taken to increase the number of Koto Futsu Gakko (higher primary schools) as intermediate educational organs, the term of study in these schools having been extended from four to five years. The educational system has been raised to almost the same level as that of similar grade schools in Japan proper. A temporary educational investigation committee was organized last year for the purpose of deliberating on the subjects connected with the reforms of the educa-

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cational system in Korea, the committee being composed of experts, both in Japan and Korea. The authorities contemplate the establishment of a university in the peninsula. Measures have been taken for developing the cultivation of rice and increasing the production of the cereal which forms the most important staple of the peninsula. Measures have been taken to afford monetary and other facilities to individuals engaged in various lines of industry in the peninsula. The Company Act for Korea has been abolished with a view to open the way for the utilization of capital by removing the restriction on the establishment of business companies in Korea. Since the industrial condition in Korea is different from the status obtaining in Japan, a special committee was organized recently with a view to making thorough researches into the condition of various branches of industry as a preliminary to finding the best measures for industrial development. The committee is composed of prominent business men in Japan and Korea. Measures for the improvement of the local administrative system were established and new regulations concerning local administration, which embody the results of elaborate study and painstaking labor of the authorities, were promulgated in July last year. Advisory organs to consider problems affecting local finances and other administrative affairs have been created in different parts of the peninsula, each Do (province) having its own council, and each prefecture and village its own council, members thereof being elected by popular votes. The first election of members of those councils was carried out very smoothly and with highly satisfactory results. The members returned are all men of first rate standing in their respective districts and are discharging the duties assigned to them with heart and soul. Such being the case, considerable improvement has been attained attained in the administrative affairs of provinces.

The Government-General has exerted itself for the betterment of sanitary conditions by establishing many charity hospitals in almost all principal places. Public physicians have been stationed in various provinces to extend medical relief to the populace. Generally speaking, the Korean people are lacking in the knowledge of sanitation. The Government.General has decided to enlarge the hospital attached to the Government-General and the charity hospitals in various provinces and already has increased the number of medical and sanitation experts. The Government-General has revised the regulations for the control of slaughter houses and established a central sanitary association and a committee to conduct the study and investigations of epidemic and endemic diseases.

As regards the control of religions, the Government-Geueral is following the principle of strict fairness and impartiality by affording all facilities to the religious propagandists with a view to make them contribute to the promotion and advancement of the moral and spiritual conception of the Korean people, and maintains a perfect understanding with foreign missionaries. The Government-General has revised the regulations for the control of religious propaganda so as to give better facilities to those engaged in religious work and has permitted the establishment of foundational juridical persons to look after at religious propaganda. Efforts have been made for the exten-

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sion and perfection of the police organs, to maintain peace and order.

In March, 1919, a body of Korean malcontents, clamoring for the independence of Korea, started disturbances in various parts of the peninsula, instigating the law-abiding Koreans by spreading many wild rumours. But the disturbed situation was only short-lived and gradually subsided, after the euforcement of the new administrative measures.

In the meantime the Korean people gradually appreciated the idea of the new administrative policy and began to trust the Government-General and place confidence in the Japanese authorities. The Government-General declined allowances from the treasury of the central government for financing the expenditure for Korea commencing from the fiscal year of 1919-20.

In the meanwhile, however, the Government-General, faced with the necessity of starting many new undertakings decided to resort to the supply from the general account department with which to defray the expenditure involved in those new undertakings which did not allow further postponement. The amount of subsidiary allowance received from the general account department of the central government for that purpose was ¥10,000,000 in 1920 and ¥15,000,000 in 1921. The total amount of expenditure for the 1921 fiscal year reached upward of ¥157,000,000, which figure is about thrice as much as that at the time of the annexation of the peninsula. And the greater portion of that enormous expenditure was used mainly in undertakings aiming at the advancement of civilization and happiness of the Koreans.

The Local Advisory Councils are three, namely, Provincial, Municipal, and Village councils. Of these, the municipal council is composed of men elected by popular vote only.

A Provincial Council consists of 18 to 37 members. The office is honorary and held for three years, while membership is divided into two classes—elective and nominative—the former constituting two-thirds or more of the entire number of members. It is presided over by the Governor, who convenes the council and invites its views on all questions regarding provincial finances. The council may, on its own part, memorialize the Governor on all public affairs of importance. A Municipal Council consists of 12 to 30 members, according to the size of the population, who are elected by popular vote under a property qualification assessed for payment of ¥5.00 and upward per year in municipal taxation. This qualification applies to voters and candidates alike. Presided over by the Prefect or Mayor, it deliberates upon the financial affairs of the Municipality as submitted by the Mayor. The term of service of members extends over a period of three years and the office is honorary. A village Council consists of 8 to 14 members appointed by the magistrates of the respective districts or villages and is presided over by the village headman. The term of service of the members is three years without pay. As an exception, 24 villages, in consideration of their population and their importance as political or economic centers, are allowed an elective system as provided for municipalities.

The first election of municipal councillors for 12 prefectures (cities) and of village councillors for the 24 designated villages took place November 20, 1920, and the result was, as shown in the fol-

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lowing returus, much better than expected.

	Voters	Votes cast	%	Elected
Prefectures:				
Korean ...	4,71a	3,122	66	56
Japanese ...	6,251	5,486	88	134
Designated Villages:				
Japanese ...	1,399	1,224	88	130
Korean ...	1,633	1,198	73	126

The appointment of 645 Japanese and 23,515 Korean Councillors for the remaining 2,483 villages was also made on the same day. The election and appointment of provincial councillors for the thirteen provinces took place December 16 and 20 respectively, the number of each class of members being as follows:

	Directly nominated by the Governor	Appointed from among elected candidates
Japanese	63	24
Koreans	56	219
Total	119	243

Autumn Leaves

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FOREIGN TRADE OF JAPAN

RETURNS of the Department of Agriculture and Commerce show that during the nine months from January to September, 1922, the foreign trade of Japan amounted to 2,698,043,000 yen, consisting of 1,176,183,000 yen exports and 1,521,860,000 yen imports, both of which gained over the same interval, 1921. The following table shows the foreign trade of Japan for the above periods of 1922, 1921 and 1919, the last mentioned of which experienced the greatest prosperity in trade in this country :—

	1922. Yen	1921. Yen	1919. Yen
Exports	1,176,183,000	873,745,000	1,377,594,000
Imports	1,521,860,000	1,170,121,000	1,585,235,000
Total	2,698,043,000	2,043,866,000	2,962,829,000
Excess of Im. over Ex.	345,677,000	296,376,000	207,641,000

Classified into the principal countries, the figures for the first eight months of 1921 and 1922 are as follow :—

EXPORTS.

Country.	1922. Yen	1921. Yen
China...	225,256,000	189,779,000
British-India ...	57,164,000	60,209,000
Dutch-Indies ...	31,295,000	40,063,000
Great Britain ...	33,859,000	17,476,000
France	60,616,000	8,142,000
Germany	2,699,000	1,381,000
Italy	3,104,000	1,034,000
U. S. A.	427,433,000	295,751,000
Peru	646,000	629,000
Argentine... ...	3,889,000	1,781,000
Australia	24,657,000	10,339,000

IMPORTS.

	1922. Yen	1921. Yen
China...	120,578,000	122,844,000
British-India ...	191,349,000	147,344,000
Dutch-Indies ...	42,313,000	34,604,000
Great Britain ...	177,605,000	11,793,000
France	14,279,000	6,342,000
Germany	77,960,000	27,757,000
Italy	1,969,000	1,195,000
U. S. A.	447,019,000	380,638,000
Peru	96,000	1,064,000
Argentine... ...	286,000	390,000
Australia	61,745,000	22,889,000

Below are the values of staple exports and imports for the first nine months of and 1922 :—

(In Thousands of Yen)

Staple Exports (Increased). Goods.	1922.	1921.
Raw Silk	471,938	262,489
Cotton Yarns	82,249	61,211
Silk Fabrics	82,831	63,754
Teas	13,945	5,237
Insulated Wire	7,290	2,258
Refined Sugar	14,627	10,418
Cotton Fabrics	162,888	158,719
Waste and Floss Silk ...	9,128	5,627
Braids for Hat Making..	7,756	4,456
Hosiery Manufactures ..	11,994	9,625
Marine Products	9,949	8,143
Buttons	4,755	2,986
Machinery	10,246	8,733
Hats and Caps	3,670	2,198
Rubber Tyres	4,209	3,086
Starches	1,373	270
Tinned and Bottled Meats	5,295	4,244
Iron Wares	7,382	6,518
Matches	11,731	10,929
Glass and Glass Manufactures	7,557	6,894
Peas and Beans	2,711	2,539
Other Goods	169,728	141,227

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Staple Exports (Decreased). Goods.	1922.	1921.
Coal...	17,377	29,320
Paper	11,609	13,611
Cement	3,338	3,209
Beer...	2,949	4,759
Rice...	1,337	2,225
Iron...	4,144	4,472
Toys	5,186	3,453
Timber	11,097	11,222
Earthen and Porcelain Wares	15,894	15,913

As may be seen from the above tables of exports which increased in value over the same interval in 1921 the 30 staples are led by raw silk, followed by cotton yarn, silk fabric, tea and other goods, the total number of which is 21. Raw silk increased perhaps because of the advance of the export price coupled with trade improvement in America. Teas rose markedly principally owing to the disposal of old stocks in America. All other goods gained considerably in export volume, as foreign requirements for them were created actively to meet the growth of purchasing power, while the stocks became short as the result of the extreme curtailment of orders in 1921, when trade was very sluggish.

As to the exports whose value decreased coal, paper, cement and beer are conspicuous among the 9, coal losing 11,000,000 yen, paper 2,000,000 yen and cement 1,900,000 yen. Coal fell off probably owing to the inactivity in marine transport trade and general industries. Paper diminished, under the pressure of European and American goods supplied at cheaper prices in China, India and South Sea countries. Cement decreased due to the too active demand for it in Japan to allow much to be exported, in addition to keen competition existing abroad with foreign products. The diminution in beer and toys is attributable to the overwhelming supply of foreign rivals in foreign markets.

(In Thousands of Yen)

Staple Imports (Increased). Goods.	1922.	1921.
Rice...	57,505	10,634
Timber	65,000	25,449
Wheat	50,043	18,145
Woollen Yarns	39,175	7,621
Woollen Fabrics	43,919	22,904
Peas and Beans	30,044	13,013
Wool	41,517	25,118
Iron...	145,431	129,293
Raw Cotton	349,097	336,294
Oil Cake...	87,002	76,678
Sulphate of Ammonia...	9,925	2,276
Paper	14,970	7,580
Cotton Fabrics	11,799	5,471
Caustic Soda and Soda Ash	7,540	2,209
Pulp...	10,082	5,252
Volatile Oil	8,231	4,121
Sugar	45,618	41,946
Korosene Oil	13,946	10,418
Watches and Parts Thereof	7,245	4,503
Bran	8,819	6,090
Iron Nails	5,484	3,109
Phosphorites	7,521	5,491
Flax and Hemp	11,614	9,654
Coal Tar Dyes	11.546	9,784
Coal...	11,258	10,208
Eggs	12,925	12,874
Other Goods	302,824	244,953
Staple Imports (Decreased).		
India Rubber...	8,020	12,257
Machinery	89,425	92,160
Lead	6,398	6,568
Ores	7,937	8,046

As may be seen from the above table, the staple imports, which increased in value over the corresponding interval, 1921, were rice at the head of the list, followed by timber, wheat, woollen yarns and 25 other goods out of the total of 30, rice gaining about 47,000,000 yen, timber about 40,000,000 yen, wheat about 32,000,000 yen and woollen yarns 32,000,000 yen. The increase of rice is ascribable to the large amount of foreign rice purchased here in expectation

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of a rise in the price of rice this year due to the unfavourable crop conditions in this country in 1921 as compared with those in 1920; that of timber was caused by the too high price of the Japanese product; that of wheat was perhaps accounted for by speculative buying in anticipation of an advance in the price of wheat flour in proportion to that in the price of rice; that of woollen yarns to the shortage in supply produced by the growth of requirements and too high cost of production here as compared with England and Germany; and that of sulphate of ammonia was probably because of increased requirements by Japanese farmers as a substitute for bean or oil cake in view of comparative cheapness due to plentiful production in Europe and America during the war as a by-product of iron manufacture and its consequent large stock there.

As to the decreases, india-rubber comes first with a decrease of 4,237,000 yen, following which there are machinery, lead and ores in the order named with more or less decrease, attributable to a falling off in requirements.

In the first nine months of 1922, both imports and exports increased as mentioned above as compared with the same period, 1921; yet they were less than for the same period in 1920. The increase in exports was caused perhaps by an improvement in the world's economic conditions, in addition to the consumption of overstocks abroad and reduction in manufacturers' costs, which brought out more foreign inquiries.

The growth of imports was an outcome of the shortage of stocks due to last year's curtailment of orders. For the period, the excess of imports over exports occurred probable owing to the very large amount of goods imported during the first half of this year and the competition of the Japanese goods with foreign goods in foreign markets. Since July, exports exceeded imports, contrary to the same period, 1921.

For the first decade of October, 1922, the foreign trade of Yokohama, Kobe and Osaka was in value as follows:—

	1st Decade of Oct.	Total Since Jan.
	(In Thousands of Yen)	
Exports	51,797	1,127,943
Imports	27,350	1,341,268
Total	79,147	2,469,212
Excess of Ex. over Im. ...	24,447	0
„ „ Im. „ Ex. ...	0	213,325

In the first nine months of 1922, Japan's foreign trade was better than in the same period, 1921. Yet the results were less favourable than during the former prosperous period. European and American countries are paying great attention to the recovery of their national power and their trade and industry, and their manufacturers are again taking away from Japanese goods such oversea markets as were cultivated by the latter during the war.

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THE AMERICAN NATURALIZATION DECISION

The long outstanding question whether Japanese are eligible to naturalization as American citizens, under the present laws, has finally been decided by the United States Supreme Court, the decision, as anticipated, being adverse to the claim of the Japanese petitioners, Takao Ozawa of Hawaii, and others.

Reviewing the case, the Japan Advertiser, in the course of an editorial article by its American editor, says:

It is a case in which the interests of the citizens of the United States, as the framers of American laws have seen them, conflict with the claims of an individual. Complete justice is not possible in this imperfect world, and in case of such a conflict the need of the majority is considered before the apparent injustice to the minority. There is a chance that the case, with the wide publicity that can hardly be avoided since a decision of the United States Court is involved, will awaken harsh and ungenerous sentiments unless the affair is handled with generosity and understanding by the press of both countries. For the first time in its history the highest American tribunal was asked to define that exceedingly loose term used so often in American law, "white," referring to race or color. Mr. Ozawa is a Japanese resident of Honolulu who wished to become a naturalized American citizen. His efforts to obtain this right began in Honolulu several years ago. The United States District Court for Hawaii rendered a verdict against him, and this decision was upheld by the Federal Court of Appeals of the Ninth District in San Francisco. From the appellate court Mr. Ozawa appealed to the Supreme Court.

Mr. Ozawa went to the Hawaiian Islands when a young man, and was educated in American schools there In one of the briefs submitted he said that he had taken special pains to educate his children in American public schools, in order that they might become loyal citizens—they having already acquired citizenship through their birth on American soil. He said that his children had not been taught the Japanese language, and that "nothing pertaining to Japan or the Japanese had been allowed to creep into their daily lives, their education or their religion." He said that he had sought consistently to mould his life along strictly American lines and ideals. On these grounds it is impossible to refuse sympathy to Mr. Ozawa's cause or to wish that an exception might be made in his case (a denial incidentally, of the familiar argument of the unassimilability of the Japanese). The Supreme Court, however, cannot make such exceptions without altering the entire meaning of the law. Mr. Ozawa's lawyers claim that the original inhabitants of the islands of Japan, the Ainu, were a "white" race, and that while invaders of Mongolian descent from

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Korea and possibly China brought with them and established in Japan the high and distinctive civilization that is the heritage of the Japanese race, they merely conquered and did not annihilate the aborigines. In the practice of law in the Anglo-Saxon world it is rule to hold the obvious intent of framers of the law in higher consideration than possible interpretations of the text of the law which would contravene that intent. There is no doubt that the framers of the naturalization law intended to debar certain peoples from the right to become American citizens, and among these peoples, unfortunately for Mr. Ozawa, were the Japanese.

In the present state of the world, with its many peoples of widely varying cultures, economic standards and modes of living, few will attempt to deny the right of any nation to decide who shall be admitted into its territories as immigrants or to its citizenship. The United States is exercising such an undoubted right in framing its immigration and naturalization laws. Unfortunately it has seemed impossible so far to make these laws meet the needs of the time and at the same time avoid discriminations that work out unfairly to individuals or groups. The disabilities from which Mr. Ozawa suffers happily represent a passing problem, as far as the Japanese are concerned, and possibly also in the case of other races. With the passing of Mr. Ozawa's generation the difficulties involved in his case will have gone. His children and the children of other Japanese in his circumstances are citizens of the United States without question. What must be borne in mind in the present case in that the decision of the Supreme Court carries no implication of racial inferiority. The thoughtful American no longer makes the "color" distinction to claim superiority for his own culture or civilization.

The case originated in Honolulu, where it occupied the attention of the district court for several years. "Takao Ozawa vs. the United States" was the formal title of the action wherein the plaintiff argued that he belongs to "a race of free white persons" and is fully entitled to American citizenship. The defense, which denied the plaintiff's petition on the basis of existing naturalization laws, was conducted by Solicitor-General James M. Beck.

The appeal was ready for argument last autumn, but owing to the imminence of the Washington conference the government decided to postpone the proceedings until this fall in order to avoid offending the Japanese government and people at a critical juncture.

One of the justices is George Sutherland, former Senator from Utah, was took his seat on the Supreme Court bench in succession to Justice John H. Clark, who resigned recently. Justice Sutherland is probably the first non-native born citizen ever to attain this honor. He was born in England and came to the United States as a youth to be educated in this country.

In a somewhat similar strain, the Yomiuri says:

We think it necessary that the Japanese should see that the defeat of the Japanese case will not in any way affect the relations between the two countries. It is all very well for Japanese residents in America to try to acquire this right, because of the close interest they personally have in that country, but we are decidedly against this issue being regarded in the light of an important question

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involving national prestige. Too much importance attached to this subject will tend to arouse or intensify American suspicion, and Japan will be easily accused of harboring imperialistic ambitions. Those who have a strong faith in the equality of races need not strongly resent the discriminatory treatment accorded them.

We have no intention whatever to urge Japanese settlers in America to meekly submit to an anti-Japanese legislation which may completely undermine their position built up after years of indefatigable efforts. Their interests must of course be defended by all means in their power and independently of the question of naturalization.

We wonder why those Japanese who are so much interested in this issue entirely disregard the question of dual nationality. Here an anomaly arises. Under the Nationality Law of Japan, anyone having a Japanese father is recognized as a Japanese subject, no matter where he lives. Japanese children born in America are, therefore, Japanese subjects as well as American citizens, and they have the duty to serve in the Japanese Army. The increase of these persons of dual nationality will give a good excuse for anti-Japanism in America. These are already indications of the growth of such a movement based on this fact of dual nationality. The first consideration of those who desire to protect the interests of the Japanese residents must of necessity be directed to the elimination of this evil of dual nationality.

The Yorodzu comments:

The Japanese Government repeatedly advised Mr. Ozawa to drop the case, lest it should injure American feeling, but he was impervious to this suggestion. Mr. Wickersham, who took up his case in court, tendered similar advice to Mr. Ozawa, as he saw the slender prospects of success, but he also failed to dissuade the Japanese plaintiff from his course. The American authorities deliberately delayed the case. The news of the assumption of the post of Chief Justice of the United States Supreme Court by former President Taft last October was received favorably by many Japanese who believed that the examination of the Ozawa case would be quickly started. This hope was, however, disappointed, for the case remained unattended to for a year after his assumption of the post.

Article 2,169 of the American Naturalization Law stipulates that those entitled to naturalization are limited to free white peoples. The question was whether Japanese and Chinese can be included among the free white peoples so stipulated. Judge Thayer, the judge of a California court, in giving the verdict against a Chinese applying for naturalization in 1878, declared that the Mongolian race was not a White race, and this decision created a judicial precedent.

The Nichinichi takes up editorially another aspect of the matter, saying another things:

It is reported that Congressman Johnson, chairman of the immigration committee of the American House of Representatives, has decided to lay before the coming session of Congress a bill providing for the restriction of immigrants into America. Few countries, it may be admitted, are troubled by the immigration question so greatly as America. The Japanese-American naval question was satisfactorily settled at the Washington conference, but the Japanese immigration

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problem remains unsettled. We can fully appreciate the position of the Americans, who desire to make their country a happy land for Americans only, free from all different element whose presence brings unpleasantness to their daily life or causes disadvantages to them. Such a desire is shared by all nations. This ideal is hard of realization, however. So long as all countries have regard for international life of all nations, they must give friendly consideration to the happiness of other nations while endeavoring to promote the happiness of their own countrymen. If they have room for more people in their lands, they must be magnanimous enough to admit immigrants from other countries which are suffering disastrously from over-population.

What is most objectionable is that immigration laws, which ought to be equitable in all respects, are likely to be enacted with regard to racial prejudices and religious hatred. It is not deniable that the immigration question between Japan and America is greatly influenced by racial and religious considerations. If the Japanese were of a white race and of the Christian faith, no strong objection would be raised to Japanese immigrants. They are rejected simply because they are Buddhists and of an Asiatic race. However, it rests entirely with America to decide whether Japanese immigrants should be rejected or admitted, and it is not for Japan to raise any objection to American legislation. We can only examine whether the law is discriminatory against the Japanese. If the bill which Mr. Johnson is going to introduce treats Japanese immigrants like immigrants of other nationalities, there can be nothing particularly objectionable.

Colonel Irish pays a high tribute to the Japanese immigrant, whom he describes as faithful in the discharge of his duties and as a good citizen. We do not think that his tribute is a mere compliment. Japan does not like to force her emigrants upon America, as she is averse to the idea of unpleasantness being caused in the relations between the two countries on this problem. Her only desire is that on all questions the Japanese should be accorded the same treatment as white peoples. If Americans have real hearts we think it is impossible for a discriminatory immigration law to be enacted in that country.

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ORIENTAL RED CROSS CONFERENCE

THE Oriental Red Cross Conference, held in Bangkok from November 29 to December 7, in accordance with the decision arrived at at the second meeting of the Red Cross League in March, 1922, was to consider the following questions :—

1. Organization of the Red Cross Societies in the Orient, how to improve them and increase their sources of revenue.

2. Relations of the World's Red Cross Societies with :

(A) Government and other authorities ;

(B) Local Red Cross Committees ;

(C) Members of the Red Cross Societies ;

(D) General Public.

3. How to apply plans of sanitation adopted by the League to the Orient with special regard to the protection of children, and tuberculosis and venereal diseases :

(A) Protection of public health ;

(B) Popular education in sanitation ;

(C) Other sanitary work ;

(D Children's Red Cross.

4. Red Cross Mission in connection with Special Oriental question :

(A) Opium question (the Red Cross League's co-operation has been asked by the International League in regard to study and plans respecting the question of Opium v. Education ;

(B) Cholera, Typhoid, and Dysentery ;

(C) The disease dochmiasis ;

(D) Pest, malaria and infectious diseases introduced by insects.

(5) Establishment of branch offices of the Red Cross League in the Orient so as to aid the Oriental Red Cross Societies to exchange their experiences and co-operate in cases of emergency, and a proposal as to the location, business and organization of the branch office.

(6) Other questions submitted by the delegates.

The Japanese delegates at the Conference number three. They were to report on the organization and present work of the Japan Red Cross Society and to partake in consideration of the above mentioned questions. One of them is Dr. Ninagawa, a Director of the Red Cross League and an advisor on foreign affairs to the Japan Red Cross. Another is Mr. Sato, a graduate of the Medical College of the Tokyo Imperial University and an expert of the Home Department. He takes charge of the opium and questions of sanitary administration. The third is Dr. Watabiki, a professor of the Jikei-kai Medical College.

The reports to the Conference are general and special. The general reports are on fixed forms printed by each Red Cross Society and distributed by the Conference Office to economize time. The special reports are on special questions reported by special parties.

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The Japan Red Cross was to present a special report on the growth of financial sources on the basis of its experience. It consists of the four principal items that the Japan Red Cross Society has achieved its present development chiefly through the patronage of the Imperial Household, which has the deepest sympathy for the welfare of humanity; that the Japanese nation has respected humanity since ancient times, which national idea has greatly helped the present development of the Japan Red Cross; that the Japan Red Cross has attained its great development by its sysmetaic organization and activities in the whole country; and that the Japan Red Cross has acquired its present funds by saving its members' yearly contributions to put the society on a sound financial basis.

Sir Claude Hill, the Director General of the League of Red Cross, and party came from Paris to attend the Conference, visiting the United States and Japan on the way. In Japan they stayed for about two weeks, during which they followed the following program:—

October 27: The War and the Naval Ministers' luncheon at the Koraku-yen at noon and the Japan Red Cross Society's dinner at its Head Office at 7 P.M.; October 28: audience by Her Majesty the Empress and H.I.H. the Prince Regent, visit to the Akasaka Palace, call on H.I.H. Prince Kan-in, the Honorary President of the Japan Red Cross Society, and luncheon at his mansion at noon, and dinner by the Anglo-Japanese Association; October 30: visit to the Japan Red Cross Society's hospitals, Imperial Museum, the Imperial University and its hospitals, the Infectious Diseases Investigation Laboratory, the Hygienic Laboratory, Keio University, Jikei-kwai and Saisei-kai Hospitals, the Peeresses Academy and the Women's University; dinner by Marquis Tokugawa at his Komme residence at 7 P.M.; October 31: visit to the Mitsukoshi Department Store; garden party by the Finance Minister at the Shiba Palace at 2.30 P.M.; visit to the Imperial Theatre; November 1: lecture at the Head Office of the Japan Red Cross Society at 2 P.M.; November 2 and later: visit to Nikko, Hakone, Kyoto, Nara and Osaka; November 6: sailing from Kobe.

The party on leaving Japan was accompanied by the Japanese delegates and visited Shanghai, where they met the Chinese delegates, with whom they sailed for Bangkok.

Sir Claude Hill's visit to Japan, America and China and the interchange of views without reserve with important persons will undoubtedly bring about good results to the Red Cross cause.

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FASHIONS AMONG JAPANESE WOMAN OF THE PRESENT DAY

HAIR dressing has most conspicuously changed of late in the fashions of Japanese women. Until a few years ago, they dressed their hair in "hisashi-gami" (a low pompadour). That style changed into parting the hair in the middle. The latter went out of fashion recently, and the hair is parted more on the right or left side, and is gathered up and rolled low down at the back of the head. Some young women extend the hair so as to cover the ears. Girls of 15 or 16 are often seen with their hair bobbed. This is after the fashion of the West, and is in imitation of actresses in Tokyo or foreign actresses appearing in moving pictures. The face toilette also is done after the fashion of the West as opera actresses do it, the cheeks being lightly rouged. Some women paint their eyelids and lengthen their eyebrows.

The hair was formerly ornamented with small hair pins, but at present large squarish hair-pins are used, those of the latest fashion projecting two or three inches from the hair. They are so heavy that they have four or five teeth like combs. They are in the form of fans, butterflies or leaves and some imitate cock's combs or pheasant tails. They are set with red, blue or yellow stones. This style originated in Spain and reached Japan through America.

These hair-pins are chiefly made of celluloid. They are transparent and grayish, or black with light yellow mottling imitating tortoise-shell, or white with black mottling. They commonly cost about 1.50 yen for Japanese makes.

This new style of hair dressing is fashionable mostly among young women. There are many whose hair is still done in the old style, and especially, married women have their hair done in "maru-mage" (round chignon). There are special kinds of combs, "kogai" (bars) "negake" (chignon-bands) and pins. Combs of the latest style are of the Miyako type and are narrow in width, of black tortoise-shell lined with platinum, white-tortoise shell lined with gold, black tortoise-shell with flower patterns' or white tortoise-shell in open work. In the summer, carved crystal combs harmonize well with black hair, producing a cool effect. The bars are fastened through the chignon. They are mostly in pairs with combs, purple or white crystals, etc, being set at the ends. The chignon-bands are chiefly of purple crystal, German glass stones, etc.

Hair ribbons are used extensively by girls of 15 or 16, the most fashionable being the socalled "bunkamoyo" ("civilized pattern").

The most fashionable colours for women's dresses (kimono) are four: soft reddish purple; elegant French blue; yellowish cochineal for elderly women; and yellow ground with a light blue pattern.

"Han-eri" (the kimono's ornamental neckbands), are of these colours to match the colour of the kimono. The best han-eri are embroidered. Their patterns are

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numerous, but chiefly orchid leaves and flowers, ivy leaves, or chrysanthemums with small petals. They are generally of large pattern. Plain han-eri with a graceful sheen also are fashionable, made of "kinsha-chirimen" (a silk crepe) and other fabrics.

Since last summer chequered patterns have been greatly in vogue. This pattern was made fashionable by an actor in the Tokugawa period, and has revived in fashion since then at various intervals.

Young women wear fashionable kimonos of kinsha-chirimen with the be foremen-tioned bunka-moyo pattern. This is undoubtedly an effect taken from foreign pictures, dahlias and other flowers the seven herbs of autumn drawn after the foreign style covering the kimono almost entirely.

Among "obi" (sashes), the most fashionable are of habutae silk or "hakata-ori." Hakata obi, produced in Hakata, Kyushu, are noted for their hard, smooth texture. They are striped, some having only one wide stripe in the centre.

Serges are very fashionable in the spring and autumn. They are of light patterns, reflecting Japanese women's liking for light colors, greyish, bluish grey with a touch of red, etc. Those of sharp lines and plain weaving are most fashionable. They are vertically striped by the use of fine yarns. Horizontical stripes are out of fashion.

Textiles are generally of radial patterns, deep, heavy and fanciful, with gold and silver painted shades like shadow-pictures of the sketching of the Korin style with a hint from famous old pictures. Sashes with patterns of futurism and Indian wall-paintings are largely in demand. More importance seems to be attached to dyeing and embroidering than the weaving in sashes.

Parasols are indispensable for Japanese women when they go out. The most fashionable have figures in black lace on the outside and silk of fashionable colour on the inside. The handles are long and hexagonal or round, not bent as before, to which is attached a slender leather strap with glass or other ornaments. There are also parasols of the purely Japanese style of silk instead of oiled paper. The idea seems to have been introduced from foreign countries, and they are carried chiefly by geisha girls of Tokyo. In Kyoto, geisha carry paper parasols of gay cherry and other patterns.

Leather and cloth hand-bags are carried by Japanese women after the foreign fashion. Leather bags are in red and black, principally for winter use. For the three other seasons, those of laced figures ornamented with glass beads in front and of silk at the back are fashionable, mostly of Chinese designs.

Shawls are of silk for spring and autumn, of crossed pattern or "bunka-zome" ("cultural dyeing"). They are fairly long, although not so long as seen in 1921. They are however still too long for the short statured Japanese woman. They are about five feet long and are doubled when placing on the shoulders. For winter, velvet or woollen shawls are in fashion.

Foreign style clothes are much worn by girls, especially students, as they are throught to be more economical and convenient for the latter. They are usually of cotton twill in crossed stripes for summer. In winter, they are chiefly made of twill, melton or other woollens, the best being of velvet or vicuna. School girls of the middle and lower grades wear shoes made partly of duck

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and partly of rubber. Woollen sweaters also are in vogue.

Mantles for girls came into fashion a few years ago, and still are popular as they can be worn with Japanese clothes and are, therefore, convenient. They have a lapel, covered with velvet. At first, the end was embroidered, but this is no longer seen. They are of plain woollen cloth, red, purple, blue or brown.

At this year's conference of principles of the national girls' normal schools, suitable athletics and sports to be encouraged among the normal school girls, besides ordinary gymnastics were enthusiastically discussed. This proves how eager Japanese women are for outpoor sport. This has resulted in a great improvement in the physique of Japanese young women, many girls of 12 or 13 wearing "tabi" (Japanese socks) larger than those of their mothers. This is considered the result of girls' school having encouraged free and interesting sports among thé students. These sports include swimming, tennis, volley ball, basket ball, baseball, "judo," battledore and shuttlecock, archery, "naginata" (halberd) fencing, bicycling, etc.

Dancing is very popular, and there are several public dancing places in Tokyo and Osaka. Many young men and women frequent them. Various evils have resulted and the police have begun to exercise strict supervision.

It is remarkable how eager Japanese young women are to imbibe fresh knowledge. Some school girls have succeeded in performing at their school meetings operas with as much skill as the professional opera troupe at Takarazuka, near Osaka.

The opera theatres in Asakusa Park, Tokyo, have very large audiences of young women and naturally, good looking young girls with good voices are most popular. When the Japanese girls of to-day enter society Japan will see material social changes.

There is an interesting difference in fashion between Tokyo, the greatest city of Japan, and Osaka, the representative city of the east and west halves of Japan. It may be explained by saying the fashion in Tokyo is elegant and that of Osaka chic. Dresses of new fashion are the same in pattern in both cities, but there is a difference in the colouring. When wistaria or peonies are used, for instance, their natural colours are used in some parts of the patterns, in Tokyo, the fabric being brilliantly but elegantly coloured. In Osaka, however the natural colours of the flowers are not adopted, and the latter are presented in colours of the latest fashion.

In Osaka, the fashions of Tokyo are considered too old and stereotyped, while in Tokyo, the fashion of Osaka is criticised as possessing noindividualsm and being without significance. Osaka leads other places in adopting new colouring of new fashion, but over does it and the result lacks dignity. Tokyo is high in the spirit of self-respect and attaches importance to individualism. Tokyo people select fashionable articles with due respect to individuality more than to fashion, while Osaka people value practice more than theory, and seek for their pleasure articles of the latest fashion keeping economy in view. Naturally, fashion changes more frequently in Osaka than in Tokyo. The taste of Osaka is heavier than that in Tokyo.

After the war, fashions generally became more showy and elegant but of late there has been a return to quietness.

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TRADITIONS OF MASTER HANDS

The Turning-point in a Wood-carver's Career

NORIYUKI HAMANO, a noted wood-carver in the Yedo period, was unskilled in his art and his works little praised until he was 24 years old.

His father, Noriyoshi Hamano, distinguished himself as a wood-carver in the closing period of Yedo, and was best at the carving of such miniatures as "netsuke." He died when his son, Noriyuki, was 12 years of age, who had to lead a poverty stricken life with his widowed mother.

Noriyuki took up his father's calling, for which he had a fancy. He devoted his energies to the study of the art from his boyhood, and was soon able to sell his work. He had a regular customer, a curio merchant called Yorozuya Shinbei, who had been his father's patron. He used to take to this merchant his carvings whenever he had one to sell, and get a price of 2 shu for it, 2 shu being equivalent to 5 yen according to the present standard of living.

One day, he took to the merchant a carving of badger. The merchant carefully looked at it and asked him what it was. "A badger," he replied. "A badger?" said the merchant with a sneer, "It does not look like a badger to me. You are a poor carver, quite unlike your father. I have paid for your work not in appreciation of its value, but by way of repaying a debt of gratitude to your father who furnished me many valuable and profitable carvings. I hoped you would make progress, as you grew up. But such worthless things as this impress me that you are not promising in your art." So saying, Shinbei stared Noriyuki in the face, and Noriyuki only sighed with his face down cast. Shinbei placed before him the usual price of 2 shu, saying that his poor work brought disgrace on his father's name and would not be accepted further by him. He even advised Noriyuki to die rather than remain so poor an artist.

Noriyuki refused to accept the money and left the house indignantly. On the way, he thought of his lack of ability with sorrow, as he feared he could not support himself and his mother. Before he returned home his indignation over the merchant's insult had disappeared, replaced by dispiritedness. The mother saw this and inquired if his carving had been sold, and was answered in the negative. She asked why, and was told the particulars.

Noriyuki then asked his mother for permission to study his art in another place for a few years. The mother listened in silence, and then said with tears in her eyes, "You perhaps wish to die, giving me the false pretext that you wish to leave here for study, as you have been so mortified." She had hit the mark, and the son could not conceal his intention to kill himself.

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"You are right, my son," said the mother quietly, "and I will not stop you. But I have one last wish,—that you carve an image of Kwannon (the Goddess of Mercy) as a keepsake before you die, and I will keep it forever as if it were yourself."

Noriyuki readily consented and set about the carving at once. Seeing this, the mother smiled sadly.

Noriyuki worked almost without sleep for four days feeling it to be nothing for him who was determined to die. After four days, he came out of his shop and gave his mother the image of Kwannon. She carefully inspected the carving, and was pleased to find it to be very excellent. Then she ordered him to go and sell the image at once to Yorozuya Shinbei for 40 ryo at least. He at once visited the curio merchant, to whom he presented the image for sale. After an inspection, the merchant asked the price, which was given as 40 ryo. He thought this was reasonable and paid it. Then, he again took up the image and saw the name Noriyuki inscribed on the bottom. He asked Noriyuki with a frown why had inscribed, his own name. Noriyuki replied that it was because that the image had been carved by him.

"Don't joke," said the merchant, "It must be a work of your father, for I cannot believe that you have the ability to carve it yourself."

Noriyoshi explained the reason that led to the carving of the image and the merchant was greatly moved by the story. After a while, he exclaimed, "I forgot that your mother might commit suicide. Let us go quickly to your house."

The two hurried but could not reach the house, which was about four miles away, before the apprehended tragedy took place. The mother had indeed commited suicide leaving a letter to her son. The letter was to the effect that splendid work could be produced by Noriyuki by greater efforts than before, and she committed suicide to encourage his success by her death as well as to relieve him of the burden of supporting her.

Noriyuki was strongly moved by this. Thereafter he so progressed in his art that he at last won a reputation among the Yedo people as high as that of his father as a master hand.

This story is the subject of a well-known Japanese drama.

A Sword of Kiyomaro Yamaura.

Isamu Kondo, one of the retainers of the Tokugawas, went to Kyoto and Osaka in the third year of Bunkyu in the escort of Iyemochi Tokugawa, the 14th shogun. He was known for his wild conduct, and he was determined to kill any loyalist against the shogun, to maintain the latter's dignity. For this purpose, he ordered a sword merchant to get for him a noted sword made by Kotetsu Nagasone, for which he paid 50 ryo in advance. Soon, a sword which the sword merchant declared to be by Kotetsu, was delivered.

As soon as Kondo came back from Kyoto, he sent for the sword merchant who came before him in fear, for he had a guilty conscience about the sword. Contrary to his fears, Kondo was in high spirits and treated him to food and drink. When he was leaving the house, Kondo told him. "Your sword is very sharp, quite worthy of Kotetsu. I invited you here to thank you for your trouble in getting the sword for me." So saying,

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Kondo gave him a enclosure of money as a token of his gratitude. The man went back to his house, very happy.

The sword was not an old one by Kotetsu, however, but a new one by Kiyomaro Yamaura who was still alive then, known as Yotsuya-Masamune, which means a Masamune of Yotsuya (where he resided). Masamune was the greatest swordsmith family in Japan. His swords were so sharp as to please Isamu Kondo who was a noted swordsman.

Kiyomaro Yamaura was the second son of a yeoman in Shinano Province. Having learned military arts from his childhood, he was skilled in them. He learned sword-making from Toshizume Kawamura, a famous sword-smith in his native place. In the meantime, he fell in love with a geisha, and ran away with her,—early in the Tenpo era.

The two came to Yedo where they were employed as servants by Suketaro Kubota, a hatamoto. He learned more about fencing from his master, who was an expert. He then begun making swords with his master's support, until he become a professional sword-smith.

Odani Shimofusa-no-kami, a hatamoto, was boastful of his prowess in fencing, but was defeated in a fencing match with Yamaura. A few days later, servant of Odani visited Yamaura and placed an order with him for two swords, 3 feet 1 inch ln length, for his master. Yamaura's shop was then two small to allow the making of such unusually long swords. But he accepted the order.

Several days afterwards, Yamaura made the swords and carried them himself to Odani. He was welcomed by the master, who had invited guests, before which the swords were tested. There were in readiness bundles of straw which Odani cut with the swords to test their sharpness.

Unfortunately for Yamaura, both swords proved blunt, perhaps because of Yamaura not having yet attained his skill in sword-making. The hatamoto laughed, abusing Yamaura severely and putting him to shame in the presence of many. This was the man's stratagem to give vent to his enmity caused by his having been defeated in the fencing match by Yamaura.

This event greatly excited Yamaura who energetically studied sword-making, with the result that at last he became so proficient in the art that his swords were found to be equally as good as famous old swords.

One day, a sword merchant visited Suketaro Kubota, his former master, and proudly showed him a sword, saying that it was a splendid Bizen sword (Bizen is a province where there were some of the most famous sword-smiths from ancient times), that had appeared in the market.

Kubota carefully looked at the sword and then asked its price. The sword merchant answered proudly that it was worth 120 ryo. Kubota burst into laughing and said "You will be lucky if this sword can sell at 120 ryo. I have a few like this which you call a Bizen sword." He took out some swords made by Kiyomaro Yamaura, and pointed out that the sword brought by his visitor was by the same maker.

Yamaura had become so skilled in his art that his sword had been mistaken for an old Bizen sword, even by a professional man.

Yamaura had the drawback of being a heavy drinker. In his later years, he was always steeped in liquor and neglect-

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ed to fill orders for swords. Finally, the amount of money paid in advance for the ordered swords, which he had lost in drinking grew heavily, and there was a great congestion of old orders not executed. This was unbearable to Yamaura, who was honest and had when sober a deep sense of responsibility; and at last he committed suicide to escape from the dilemma.

His pupils were all good sword-smiths and were noted for their sharp swords, resembling their master's.

Tsuri-beta no

Saö ni kite neru

Tombo kana!

See! the dragon fly settles down to sleep on the rod of the luckless angler!

By Yayu

Nagare yuku

Awa ni yume miru

Tombo kana!

Dreams the dragon fly above the flowing foam-bubbles!

By Senkei.

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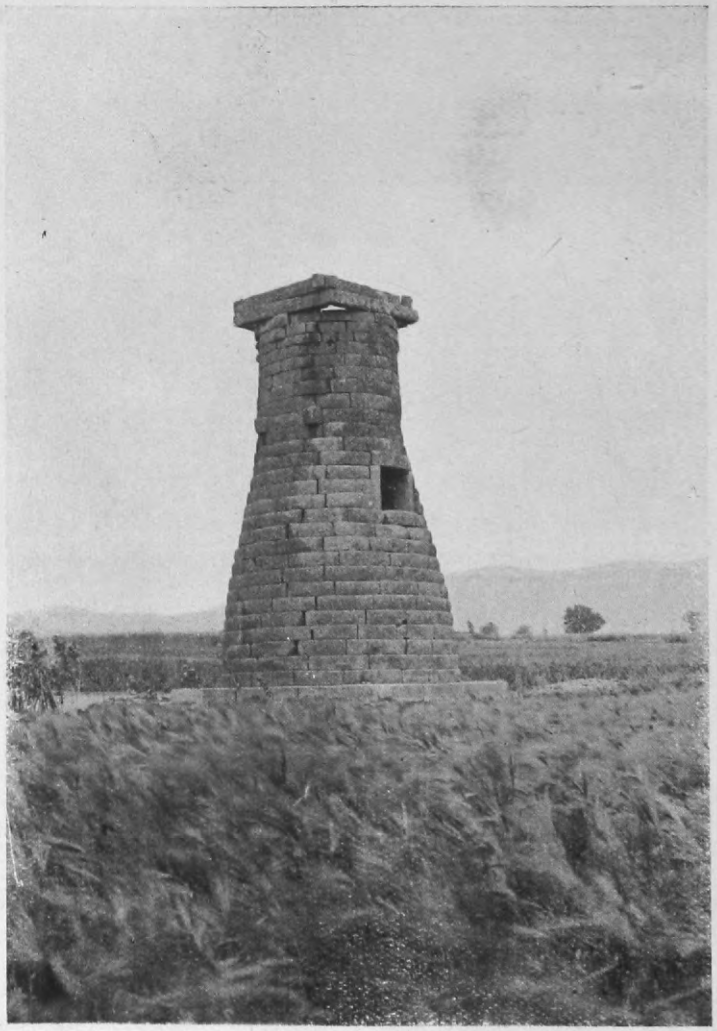
Tahoto tower in Bukkokuji temple grounds, Korea



Senseidai, an ancient astronomical observatory in Korea

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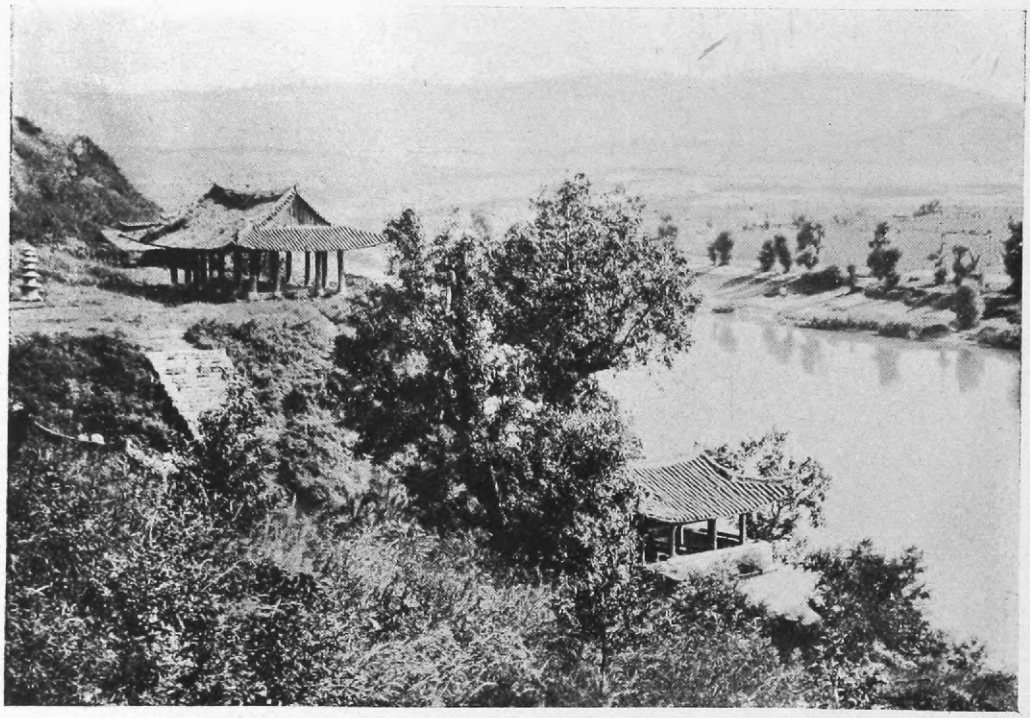
Chogyodai, a beautiful spot in Manchuria



Hekitei hall and picturesque river Daido, Korea

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COTTON SPINNING INDUSTRY

By K. O. S.

THE post-war economic crisis had an almost universally ill effect on commercial and industrial lines in Japan. The only exception was the cotton spinning industry. For a time, at first, it experienced dullness, but it soon recovered through curtailment of work.

The recent development of the cotton spinning industry in China coupled with the world's economic sluggishness, however, produced the apprehension that the cotton spinning industry in Japan would experience more or less serious effects sooner or later, involving more extensively the smaller mills that were established during the wartime boom.

This apprehension is unfortunately now being realized. The price of cotton yarns has declined to 190 yen per bale, which is without profit for the spinners, for raw cotton costs at present 165 yen, to which is added 50 yen the cost of production, making the mills' cost 215 yen. The well established mills may be able to meet the loss, but for the small mills, it probably will be unbearable. Consequently, a movement has been proposed for the relief of these lesser mills, and although the method has not yet been decided upon, the suspension of night work or joint curtailment of operations is being discussed.

The principal reason for the present depression in cotton yarns may be discovered in the cessation of curtailment by the associated mills, which resulted in an excessive supply of goods, causing prices to decline considerably.

The following table shows the number of spindles worked in 1921 and 1922:

1921	Spindles (In Thousands)	1922	Spindles
August	2,999	March	3,880
September	3,180	April	3,635
October	3,349	May	4,010
November	3,423	June	4,032
December	3,561	July	4,652

The output of cotton yarns in the same years was:

1921	Bales (In Thousands)	1922	Bales
August	136	March	184
September	149	April	191
October	159	May	194
November	168	June	192
December	178	July	183

In August or September last, the market presented of such dullness, that compelled some mills to curtail work and other mills to suspend operations entirely. In consequence, the output was decreased to 179, 390 bales for August and 179,100 (?) bales for September, which, however, was not small compared with the same months in 1921.

The quantity exported in 1921 and 1922 was:

1921	Bales (In Thousands)	1922	Bales
August	15	January	20
September	12	February	21
October	18	March	41
November	18	April	46
December	23	May	49
		June	46

During July, 1922, the figure suddenly fell off to 17,332 bales, and during August, it was only 12,934 bales. This decrease

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frightened the cotton people. In September, the amount gained a little, being 22,736 bales, but it was less than half of that for June, and was too limited to beneficially affect the industry, which was over stocked.

As to the domestic demand, the following figures give its condition in 1922:

Month	Bales	Month	Bales
January ..	106,785	May	96,630
February ...	111,109	June	99,820
March	100,106	July	121,014
April	100,382	August	123,633

In this state of domestic requirements, it is impossible to hope that the decrease in exportation can be compensated by an increase in the domestic demand. The cotton market is inactive all over the world, and moreover, the world's trade depression is encouraging the agitation for economy in consumption. In these circumstances, the domestic demand for cotton yarns cannot be expected to show any marked increase, or to absorb the over-supply.

It might be he, said I,

And rushed out to the gate,

Alas! 'twas but the whispering of the breeze,

Sweeping through the pines on yonder height.

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FROM THE JAPANESE PRESS

California Land Owner Praises Thrift of Japanese Farmers

Col. John P. Irish, chairman of the American Committee of Justice of California, the leading champion of the Japanese in that State for fair treatment and consideration and the man who, single handed fought against the recent initiative on the question of Japanese land leases in California and secured a vote favoring the Japanese of 222,000, in the face of bitterest, organized anti-Japanese agitation, has been a visitor in Japan.

"If I could have had a fifty-fifty break in publicity in that initiative campaign, I could have swung the State against the agitators," Colonel Irish told The Japan Times. "But I was shut out of all the newspapers, I could not get my letters and my speeches before the people and not one of the leaders in the anti-Japanese faction would meet me in debate. They knew that their lies would fall flat when faced with the truth."

Colonel Irish is 80 years old, of Quaker ancestry, but a fighter when he believes himself right. He walks are erect as a youth and wears a fighting mane of snow-white hair. He looks what he is, a man afraid of nothing. He is a large land owner in California. He is a large employer of Japanese, a neighbor of George Shima, "the Pototo King" and a friend of all the Japanese in the State. He knows California from end to end and has an array of proven facts with which to confute the manufactured propaganda of the anti-Japanese, who are making political capital out of the unreal situation they present to the people. "Lies! All lies!" is what Colonel Irish calls their argument.

He says, the opposition against the presence of the few Japanese in the Stare, 70,000 out of a total population of 3,436,000, one to every two square miles and owing or leasing 1.6 per cent of the arable land, is diminishing as the facts become gradually known.

That the Japanese have not only not driven white farmers from the land, but have created industries and taught methods of cultivation that have increased the white farming population of the State are facts which Colonel Irish is prepared to prove by census, crop and other official returns. Japanese made possible fruit farming in Livingstone and Florin, now two of the show places of the State, where before the Japanese farmers came was only bare, unproductive land. Japanese took over a small part of the Sacramento Valley "Goose lands," which were thought not worth paying taxes on, and experimented with rice cultivation until to-day the Californian rice crop is worth $60,000,000 a year, all but a small part of which goes into white cultivators' pockets the white population, the census figures show, increased in the last decade faster in those agricultural countries where the Japanese live than in the other agricultural countries. "And yet," says Colonel Irish "they say the Japanese are driving the white farmers away."

"The continued agitation against the presence of the Japanese," Colonel Irish said, "is a very mysterious thing. The agitation which is now on was begun by the Scripps and Hearst press during the war. When our State Department captured the so-called Zimmerman letter and accompanying documents it was at once disclosed that this anti-Japanese agitation was German propaganda. It is no less German propaganda now than it was then. If you can get a little book by Captain Olinger, of the American re-

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gular army. "The Technique of German Propaganda," you will find it very enlightening. He said: 'If any of you think Germany has abandoned her pur-

Count Hirata, who has succeeded Prince Matsukataas L ord Privy Seal.

pose you err. Her propaganda now will be to separate the Allies, who in union have overcome her in an action at arms. In one country Germany will be playing upon race prejudices; in another upon religious prejudices—as to-day among the Mohammedans; in another country commercial envy and jealousy; all the time bent on the one purpose, to divide the Allies, who in union have whipped her.'

"Now that is what is going on," continued Colonel Irish. "There was in California working on a Hearst paper before we went into the war a German subject named Brandeis. He was blatantly pro-German, and after we entered the war he was still more vicious. Our secret service arrested him and he was kept in prison as an enemy alien. When the war was over he returned to San Francisco and began writiug in that anti-Japanese organ, the San Francisco Bulletin, one of the most infamous anti-Japanese stories, defamatory, false in every statement."

"When it was published that Lenine and Trotzky had granted that 400 square mile concession in Kamchatka to an American, Lenine said that the concession was given to an American because he believed it would be one means of bringing on war between Japan and the United States, which was his purpose.

"Then there are other sinister influences always behind the urgency for a war. The sow does not forget the cornfield in which she once filled her belly. Do you suppose that the people who enrich themselves by the spoils of war forget the corn patch?" Every man who is engaged in it must be a conscious agent in a movement to cause war."—*Japan Times.*

What Japanese Youths are Thinking

Political thought is fluid in Japan, and it is significant that it is running in one direction towards universal manhood suffrage, with its necessary corollaries, the reorganization of parties so that their roots may be in principles other than in traditions or self-interests, and the establishment of parliamentarism. Twenty-six graduates of the leading universities and colleges of Japan, who may reasonably be styled representatives of the politically-minded youth of the nation at large, have just answered a questionnaire on "The Future of Political Parties in Japan."

Twenty-four soberly but intelligently denounced the shortcomings of the present party system. The criticism of all was constructive. They agreed that if the nation was to have a government

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representative of all the people, there must be universal manhood suffrage. There was general disappointment that the thirty odd years of constitutional administration had not brought into being a genuine political party and representative government. "The members of the Diet," asserts one, never represented the will of the people." He declares that party interests are put above national interests, and maintains that there must be a reconstruction of the parties and the institution of representative government, than which none better has ever been devised.

Another maintains "we have no way but to abolish the existing evils and endeavor to establish the perfect party government and parliamentarism." He warns, however, against revolutionary methods pointing to Germany and Russia as examples that must be avoided.

Outstanding among the replies to the questionaire are the following:

"In the present Japan, we can find no political party which truly represents the people. . . . They exist only for their own sakes."

"Our so-called political parties in reality are not political parties, because they have no distinct principles and policies, and almost all the members of the parties are tied to one another by self-interests or traditions and not by the same political opinions and principles."

"The reason that the Lower House is not representative of the people is because the members are not elected by the people."

"Heretofore, the necessity for national defense has prevented the political development of the nation."

"Japan is standing, politically, at the crossing of the roads."

The responses show that the nation's youth is not pessimistic, not hopeful only, but confident of the advent, sooner or later, of a new political order, when thare will be party Cabinets, two strong parties, an end of bureaucracy, a minimum of political corruption and a maximum of civic efficiency through the political education and disciplining of the people by instrumentality of the suffrage.

Some of the students discover symptoms in the labor movements which suggest the possibility of the organization of a labor party if there should be an undue delay in the reconstrnction of existing parties and the orientation of them to correct political principles.

Many of the youths gave evidence of deep convictions: they have felt the wave of liberal sentiment that has swept the world as a result of the great war, and they are alive to the need of the times for the establishment of peace upon surer foundations than presently exist. They feel that the Government of Japan can not only make itself more efficient by adopting the political spirit and apparatus of English speaking countries, in which human liberties have been furthest advanced and the common welfare best realized, but that the international relations of Japan would be improved if the national will might, in truth, be voiced in the elections and the elections should have the same meaning and substance as elections in Britain and her self-governing Dominions and America. The times are often wiser than those who believe themselves to be leaders of the times: and the tide of public opinion is mightier than those who inspire it. The tide has set in towards universal manhood suffrage, recomposition of political parties, and the party Cabinet system, with Ministers responsible to the Diet. The only question is of time.—*Japan Times.*

Suggested Mission to Russia

It may be unavoidable at present that the Government regards the settlement of the Nikolaievsk affair as of vital importance in establishing relations with the Soviet Government, but it is a question whether it is wise, or postible to leave relations with Russia as they are.

Great Britain was the first to conclnde a commercial treaty with Soviet Russia, and Italy, Sweden, Czecho-slovakia and other neighboring countries followed suit. A short time ago Germany also came into commercial relations with Russia. The United States ostensibly is opposed to the recognition of Soviet Russia, but she is making negotiations with the latter with the object of sending a commission of technical experts to Russia in order to

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study the prevailing condition in that country. The Standard Oil Company and other American firms are displaying much activity in order to gain privileges in Russia.

Japan has been and still is fighting shy of Soviet Russia, but we are inclined to think that the apprehension is due to the ignorance of the real condition of Russia.

It is absolutely necessary that the Government should send a delegation to Russia as Great Britain, Italy and other countries did, as it will be of great benefit not only in establishing commercial relations but also in fixing a definite policy toward that country.—*Nichinichi.*

Civic Expert Advises Tokyo Mayor

Viscount Goto's city improvement plan calling for the expenditure of ¥800,000,000 is going ahead steadily. Much data has been gathered both at home and abroad and the plan is rapidly taking definite shape.

The advice of foreign specialists has been sought, and the first to come to Japan is Dr. Charles A. Beard, managing director of the New York City Municipal Research Bureau, who has been engaged as adviser by the Municipal Improvement Association.

Dr. Beard will stay in Tokyo for six months. He was a professor in Columbia University and is an authority of world-wide fame on political science. He is one of America's foremost authorities on municipal administration. Dr. Beard has been visiting a number of European cities and making a close study of city administration.—*Japan Times & Mail.*

"Watch the Americans."

There is a report that the Sinclair Company, an influential American oil firm, has secured oil concessions in Northern Saghalien from the China Government and that it is now seeking the approval of the Soviet Government for the transaction. This report is not entirely a fabrication, as it is said that the Japanese Government, which received the same information, is investigating the matter. Northern Saghalien is a region which is now occupied by Japan as security pending the settlement of the Nikolaievsk affair, and the reported acquisition of oil concessions by the American firm, if well-founded, calls for action on the part of the Japanese Government. Inasmuch, however, as the Soviet Government is not yet formally recognized by Japan, it will be impossible for the Japanese Government to file a protest with that Government. Nor is it paoper to protest to the American Government, as it is not directly concerned in the transaction. Nevertheless, Japan can never tolerate snch a transaction in the territory under the "security" occupation of the Japanese troops.

The American Government has hitherto pursued the policy of non-recognition of the Soviet Government, unless the Soviet Government abandons its communistic policy. The American Government has paid keen attention to matters pertaining to Russian concessions. It also seems fair to assume that the Soviet Government has recently given some special concessions to British, French or German bankers' syndicates. There is no disputing the fact that the powers are buying with one another for the acquisition of oil concessions in Russia, which they still, refuse to formally recognize. Nor is it unlikely that the Soviet Government is not apposed to giving concessions to Americans in Siberia, as is shown by the fact that recently Mr. Kamenev, the ad interim Premier of the Soviet Government, expressed Russia's readiness to give America concessions in Russia, in Siberia in particular.—*Chugai Shogyo.*

Former President of Industrial Bank Says Government and People Must Cut Expenses.

"The Japanese government must take drastic measures to cut down administrative expenses; also every possible measure must be taken to reduce commodity prices. Of all measures the withdrawal of the Government order prohibiting the export of gold probably is the first that should be carried out." Such is the opinion of Mr. T. Shidachi, former president of the Industrial Bank of Japan, as expressed in an address on "Present Conditions of Japan, Financial and Industrial," before the Women's Club of Tokyo.

"To face present conditions it is often said that territorial expansion and overseas emigration are absolute necessities

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for Japan," continued Mr. Shidachi. "But the food, labor and other problems are no justification for infringing upon the territory of other nations. If snch a thing be admitted, the peace of the world would not be tenable for a single day. Territorial robbery for want of food is unjust and unwise."

The measures which Japan must take for the solution of her problems, according to the speaker, are land utilization, importation of food, birth control and reduction of rice consumption in making sake and the encouragemant of rice substitutes. Mr. Shidachi spoke of the extravagance of the army and navy expenditures, which he declared total 45 per cent of the national budget, while only a trifle in comparison is spent for the purpose of promoting national culture and welfare.

Mr. Shidachi recalled that the increase of population for Japan last year was 724,609 and pointed out that the increase in rice production does not keep pace with that of population. Definite action toward limiting the increase in population to figures commensurate with the development and resources of the country was urged by the speaker.—*Japan Advertiser.*

A Lesson for Christian Nations. The Sevres treaty, which was intended as a fatal blow to Turkey, was an inequitable document. It was based on Christian morality, and and completely disregarded the autual influence of the Mohammedans, victimizing Turkey for the benefit of Greece. It is not without reason that this treaty greatly offended the Turkish people and provoked intense resentment among the Moslem population. The present Near Eastern situation is the natural outcome of the outragecus policy pursued by Britain and other powers in Asia Minor. These powers have only to thank themselves for the awkward position to which they are at present reduced.

We do not like to go so far as to describe the Near Eastern muddle as a conflict between Mohammedans and the Christians, but it cannot be denied that in many quarters it is so regarded. The European nations have always despised all other nations whose morality is based on religions other than Christianity. They have been under the misconception that all non-Christian nations are uncivilized. Their policies have been formulated solely with an eye to the interests, happiness, right and equality of the Christian nations only.

There can be no doubt that the European Christian nations are civilized and advanced peoples, but it is impossible to say that the conduct of these peoples is above reproach. Mohammedenism is not the Devils religion as it is supposed to be by the Christian peoples. Its precepts are based on fine morality as is admitted by impartial students of religion. Christians glibly talk of the massacres perpetrated by Mohammedans, but they seem to forget Christians are sometimes guilty of the same detestable deeds. The burning of non-Christians by the Greeks at Smyrna is one example.

In order to establish peace in the world, the European nations must, free themselves of racial and religious and come to hold the civilization of the non-Christian nations in due regard. So long as the European nations are obsessed by their biased morality and civilization there can be no hope for the peace of the world.—*Kokumin.*

A Sino-Russo-German Alliance. Since the Canton Government was established by Dr. Sun Yat-sen reports have been circulated from time to time that there existed a certain understanding between his Government and the Soviet Government. A secret document setting forth Dr. Sun's scheme, recently made public at Canton, shows that his scheme was to form an alliance among China, Germany and Russia on the basis of Bolshevism. The fact that the author of the scheme does not repudiate the reports goes to show that the allegations are not altogether without foundation. It seems that about March this year Mr. Hintze, formerly the German Minister to China, visited Sun about the scheme. A representative of the Soviet Government also interviewed him. There is no room for doubt that Dr. Sun himself sent his emissaries to Germany to discuss his scheme. The anti-seligion movement started in China some time ago may be taken as a sidelight on the anti-British and anti-

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American sentiment the Chinese people. This sentiment may not grow rapidly but it will, in all probability, develop gradually. As for Russia and Germany, there is a strong possibility of their joining hands with China.

If the Allies do not stop their repressive measures against Germany, it will help Germany to come closer to Russia. Inasmuch as any southward progress of Russo-German development is impossible, these countries will come to seek a rapprechement with China. It would be a mistake to dismiss it as impossible. If it does become a reality, what would be the best policy for the Japanese Government in that contingency? Will it be advisable to act in concert with Britain and America, or to take independent action, or to enter into closer friendship with the three countries forming the alliance? The formulation of the national policy in such an event requires the greatest circumspection.—*Chugai Shogyo.*

Japan and the U.S. Tariff. The American Congress has passed the new tariff bill, and the new tariff has been in force since September 21. The new tariff is highly protective, being intended as a screen for the American industries, particularly those which came into existence during the war. It is therefore inevitable that its enforcement should give a blow to the export trade of the powers, including Japan.

Seeing that raw silk and tea, which constitute some 80 per cent of the entire bulk of our export trade with America, are exempt from the import duty as hitherto, it may appear at first sight that the new tariff produces but little effect upon Japan's trade interests, but the increased rates on silk textiles and various items will be a hard blow to the Japanese exporters of these goods.

A diminution in the bulk of exports to America from European countries will naturally ensure, with the inevitable result that there will soon be an ever-supply of European goods. This will increase as the European industrial world is revived and will lead to sharp competition, and as the East will be the only available world market the goods will find and outlet in the East. Should such a situation arise, Japan will suffer doubly from the new American tariff.

As Mr. Lamont indicated in his recent speech there is a gradual economic recovery is Europe. In these circumstances it is important that Japan should take all precautionary measures to avoid being placed in a difficult position by a rush of European goods to the Far Eastern market. Effective steps should be devised to lower prices to a reasonable level and a proper revision should be made of the customs tariff of this country. —*Chugai Shogyo.*

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CAPITAL PAID-UP	„	60,000,000.00
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Balance of Profit and Loss Account	**17,837,788.291**

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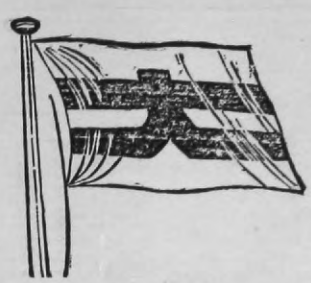

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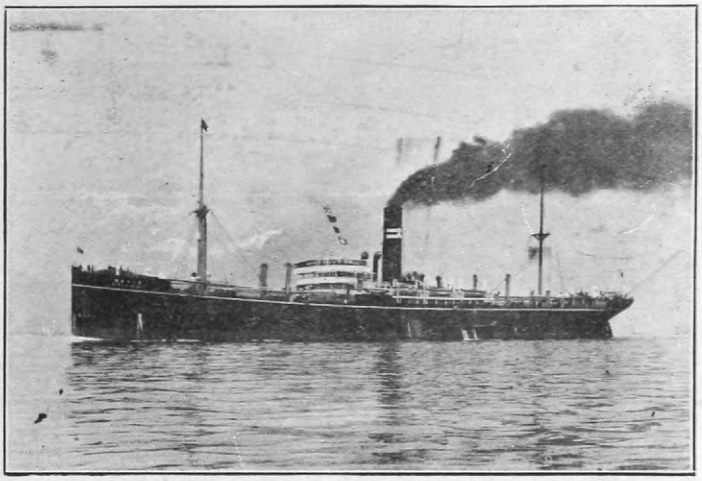

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